

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., May 13, 1937

NEW SERIES
VOLUME XXXIX. No. 19

Who's Who and What's What

Prof. David E. Guyton of Blue Mountain made the address to the graduating class of the Mississippi Baptist Hospital at Griffith Memorial Church, Jackson, on Wednesday evening of this week.

Dr. J. W. Middleton reports the meeting at Hollandale with Pastor Douglas one of the very best he has been in since returning to Mississippi. The Spirit was present in power and a good number of people were saved and added to the church.

Chief Justice Sidney Smith will deliver the baccalaureate address to the graduating class in Mississippi Woman's College at Hattiesburg, when the session closes on June 7. Forty-one young ladies will receive diplomas, three others graduating in August at the end of the summer term.

The leading editorial in the Commercial Appeal of last Sunday was an appeal for Tennessee to license liquor and tax it to furnish relief to the poor. That is to tax a business which makes multitudes poor in order to take care of a small percentage of them. It is like licensing a gambling machine to collect a hundred dollar tax when it is robbing people of thousands.

The slogan of this age is that this nation is one and indivisible, but that the interests of the people are so intertwined as to make it necessary to have unified federal control in the interest of the public welfare. People are not advocating "local option" in industry, commerce, nor in anything except in the liquor business. And this is urged by liquor people only where they cannot get a state legislature to legalize the sale of liquor.

The argument for local option in the sale of liquor is that it is democratic; it allows each town or city to say whether or not it shall have liquor. Now suppose you apply that principle all around; just allow each town or city, or county to make its own laws on any and all questions, so that what is legal in one place is illegal in another, wouldn't you have a fine mess of spoiled fish? And just carry that out to its logical conclusion, and allow every man to make his own laws, and do that which is "right in his own eyes," and name it democracy. We are in danger of making the word democracy a stench in the nostrils.

Rev. R. A. Eddleman of Clinton and Mrs. Jessie Man Cason of Port Gibson were married in Port Gibson on Tuesday night of this week. Dr. M. O. Patterson of Mississippi College performed the marriage ceremony. Brother Eddleman is an alumnus of Mississippi College and has been pastor of a number of prominent churches in the state. For a few years past he has made his home in Clinton and recently has been supply pastor at Port Gibson. One of his sons went last year as a missionary to Palestine. The bride is one of the leading members of the church at Port Gibson, and has taken great interest in all the denominational work, being highly esteemed for her fine Christian character. After the marriage on Tuesday the wedding party went to the Southern Baptist Convention in New Orleans. Retiring they will make their home in Port Gibson.

Geo. C. Stebbins, noted song writer, recently celebrated his ninety-first birthday.

Over 5,000 sermons by C. H. Spurgeon were sent out on request last year by the Spurgeon's Sermons Society.

The Union Baptist Association meets on the fifth Sunday in May with the Port Gibson Church. Dr. J. E. Byrd is to speak. Dinner for all will be served in the church basement. The Port Gibson folk are anxious that every church be largely represented.

The Foreign Mission Board reports 17,000 baptisms on the mission fields last year, 6,500 of them in Rumania. There are 2,728 churches, 2,000 of them self supporting. There are nearly a quarter of a million church members. The Board has missionaries in fourteen foreign countries.

Prof. J. F. Evans projected and carried through last summer a Conference for Rural Ministers and Church Leaders, which brought a large group to the campus of the Mississippi State College at Starkville, also a good faculty. He was so encouraged by the results and so hopeful of larger results that he has planned another conference for this year, lasting four days, June 14-17. The program includes a diversity of features. Among them are devotionals, singing, conferences by denominational groups and others, band concert; and among the subjects discussed are Race Relations, Social and Economic Changes, Building a Rural Church Program, Problem of Tenancy, Community Survey, Recreation, Juvenile Delinquency, Temperance, Young People's Revivals, Law Enforcement, etc. We suggest that those interested write to Prof. J. F. Evans, P. O. State College, Miss.

"In quietness and confidence shall be your strength. In returning and rest shall ye be saved," Isaiah 30:15. Every city pastor ought to preach a sermon on that text, and some that are not city pastors. This is a generation of frazzled nerves. More people are in the asylums than ever in the history of the world. And lots of people out of the asylums are unnerved, or have jangled nerves. And there's a reason. You can't run an automobile continually and never have it lubricated. All your bearings will be burned out. There are lots of people asking help of the doctors who need a spiritual counselor much more than they need medicine. There have been people who "went to pieces," or are in danger of going to pieces because they have neglected their souls. There are people whose physician has recommended a sea voyage or a sojourn in the mountains, that would be profited far more by going to church. And there are some of those who go to church whose frazzled nerves would be healed by kneeling down in a quiet place three times a day and having a long talk with the Lord. This is less than a "ten minutes' sermon" we are preaching now but we never spoke a truth more needed in our generation, nor one about which we had a stronger conviction. There is no better sanatorium in this world than that which Jesus prescribed, enter into thy closet, shut the door, and pray to thy father. Many are trying to keep pace with the world, who need to "be still and know that He is God." We have seen so much of ragged nerves in the past few years, that we would like to prescribe for this generation the quiet hour with God. "And the leaves of the tree were for the healing of the nations."

THE WOMAN AND THE BEAST

And I saw a woman sitting upon a scarlet-colored beast, Rev. 17:3. There is probably no book in the Bible that has more of needed instruction for our generation than the book of Revelation. Much of it waits to be interpreted. It has suffered much at the hands of interpreters. And it certainly needs to be studied with great care, and with the humble prayer for the guidance and illumination of the Holy Spirit. All of us need to speak with caution when we seek to interpret it. And yet when the truth does appear it ought to be spoken faithfully.

There is pretty general agreement among a large group of Bible students as to the meaning of the woman spoken of in the seventeenth chapter and of the beast on which she sits; she representing a degenerate and corrupt system of religion, and the beast representing a vicious political system. The special point of interest just now is the connection between the two. Here the woman is represented as sitting on the beast. This indicates to us the union of church and state, or their cooperation in accomplishing bad ends.

Either one of these is bad enough in itself. A corrupt church or ecclesiasticism, representing a false system and perverted ideas and purposes would seem bad enough. But when the two are found in conjunction or cooperation, then indeed is the world, or such part of it as is affected, in bad plight. The union of church and state was never contemplated in the establishing of a New Testament church. Indeed it is impossible with a New Testament church, for the New Testament never contemplated any such thing as a great ecclesiastic organization, never visualized nor suggested any combination of Christians, nor groups of Christians, into a great body covering the world, nor any geographical division of the world. The idea of a great ecclesiastical organization was born more than 200 years after the last book of the New Testament was written; and it took it several centuries to impress the minds of men or gain any recognition. If each local group of believers is an autonomous democracy, there can be no such thing as a union of church and state among them.

It is only when men lose direct contact with God and are not under his direct control that they feel any need of a great ecclesiastical body. It is only when the spiritual life is low, and spiritual agencies and forces are weak, that men take refuge in a great organization. This great worldly organization, called "the church" then finds itself face to face with another worldly organization called "the state," and must come to terms with it. Which shall control which? And what are the limits of their spheres. They begin to try to come to some terms. This has been going on for a thousand years, and furnishes material for a large part of the history of Europe, and of some other lands. Hence the "concordats" that you read about in history, and in the newspapers today. Italy and Germany furnish conspicuous examples. Nearly all nations have had their problems and their troubles along this line and the end is not yet.

But back specifically to the woman riding the beast. She has generally insisted upon riding, and somehow has managed to do it a good part of the time. Until the revolution in Mexico this was true. As long as Diaz was president

(Continued on page 4)

Sparks and Splinters

Dr. Carroll Hamilton has resigned at Skene. We do not know his plans for the future.

Three new buildings were recently dedicated at the Buckner Orphanage in Texas, costing \$250,000, the gift of J. B. Lucas.

The Southern Baptist Convention has met in New Orleans four times before the meeting this year. These meetings were in 1877, in 1901, in 1917 and in 1930.

Pastor A. H. Childress was given a cordial welcome at Longview, the pantry filled, and Sturgis church also sent a splendid contribution. He is happy and planning large things for the future.

One of the biggest automobile sales agencies in Jackson found that the salesmen were stupefying themselves drinking beer and were losing business by inability to consummate sales. So a regulation forbidding the drinking of beer while on duty was passed.

Pastor Eugene I. Farr resigns at Bassfield, a half time pastorate and goes to Summerland June 1, where they are building a parsonage for him, and he reports they have put the Baptist Record into their budget, sending it to every family.

"Idolatry in America" is a new volume from Fleming H. Revell's press, by James W. Johnson. It is an appeal to apply the principles of Christ to matters governmental and economic. It deals also largely with international relationships. It is a book of 62 pages and sells for 75c.

Pastor R. A. Morris of Newton will preach the commencement sermon for Clarke College at the church, Sunday, May 16, 7:30 p. m. Dr. D. M. Nelson of Mississippi College will deliver the baccalaureate address Friday, May 21, at 11 a. m. Class Night, May 18, at 8 p. m. Senior Play, Thursday, May 20, at 8 p. m.

The new church building of the Wallerville Church, costing \$2,500.00 has been put into service. In the concrete basement are ten Sunday school rooms. The rest of the building is of brick. Sunday school at 9:45; preaching by Pastor Percy Ray at eleven; song service and devotional at 2 p. m. and sermon by Dr. J. S. Riser, Jr., of Blue Mountain. B. T. U. at 7 p. m. and sermon at 8. An offering will be made for the building fund. Visitors welcome.

Dr. W. E. Holcomb, president of Woman's College, Hattiesburg, was the guest speaker at the annual B. S. U. banquet at Clarke College. The occasion was marked by a very impressive installation service of the council members for the coming school year. Special music was rendered by Miss Lucile Williams, Meridian, a member of the quartet of Woman's College. She was accompanied on the piano by Miss Emma Joe Denson, Bay Springs, also a student at Woman's College.—Evelyn Drew, Reporter.

"About The Old Faith," by Harry W. Frost of Princeton, N. J., is published by Revell. The purpose is to deal with Bible doctrines in a way to be suited to the needs of the average church member. The ground is well covered and the treatment is sane and scriptural. Here are the subjects considered: The Godhead, Christ, Man, Sin, Scriptures, Fundamental Doctrines, The Church, Christian Experience, Unseen World, Prophecy, Final State. There are 128 pages and the book sells for \$1.25.

You probably read in a daily paper an editorial which said the legalizing of liquor in Alabama would not add to the amount consumed in that state. And now the Birmingham Age-Herald tells of a million dollar order for liquor by the state liquor board, and two train loads, (not carloads) in one day going through Birmingham for Mobile, and says the longshoremen in Mobile are working day and night unloading liquor. The Bible tells about people who received not the truth and were given over to believe a lie and be damned.

Evangelist T. T. Martin has recently been in revival meetings in Texas.

Special awards at Blue Mountain recently were given as follows: The Nettie Courtney Paris award for best educational ideals to Miss Mary You Curry of Eupora; Music Award to Miss Annie Ford Smith of Magee; The Lowrey Powell Award to Miss May Ferguson of Walnut Grove for scholastic excellence.

The American Tract Society has distributed over five and a half million pieces of Christian literature in the past year, and it has been sent to sixty foreign countries in their own languages. Mr. Wm. Phillips Hall was recently elected president of the Society for the thirty-second time. Vice-presidents are H. R. Monro and Mrs. F. J. Shepard.

Deacon John McFadden writes us that Central Church, McComb, has called Rev. Fred B. Bookter of Ponchatoula, La., and he begins his work the third Sunday in May. Since the death of Pastor R. L. Smith, Robt. Hughes, a student in Southwestern Junior College, has supplied the pulpit, and 25 or 30 members have been added to the church. The church is looking forward hopefully to the leadership of brother Bookter.

"More World Stories Retold," is a second volume by the same author, William James Sly, published by the Judson Press and sells for \$2.00. These are stories gathered from every quarter, from the Bible and all literature, intended to be read by or told to young people, always with a purpose. The author is a preacher who has been engaged in Christian educational work and knows how to gather his materials and use them interestingly.

Pastor W. B. Davidson of Calvary Church, Tampa, Fla., says that thirty were baptized and others coming following the meeting in which Evangelist A. D. Muse preached. The meeting stood the test of the days following the meeting. The attendance at Sunday school and preaching service were at high water mark. The pastor credits the preaching of brother Muse with these good results. It was free from high pressure appeals and clap-trap. He magnified the doctrines of grace, and is a friend and helper of the pastor, having no "problems" after he is gone.

First Baptist Church of Water Valley has just closed a young people's revival Sunday night. The services were conducted by Professor Chester Swor. It was the best attended revival the church has witnessed in many years. The fine spirit and enthusiasm of Professor Swor, his fine messages of truth and inspiration, coupled with unequalled cooperation on the part of school authorities and the pastors of the other churches of the city, led many hundreds of young people and older ones to attend the services. Thirty-one additions to the church were made and countless rededications were made. The services ran morning and evening from Monday through Sunday. A special young people's service was held Sunday afternoon.—Kermit R. Cofer.

One argument used by those who favor union of the churches into one ecclesiastical body is that they might speak with unanimity, authority and effectiveness on social and economic matters. You may put alongside of this one reason given by Southern Baptists for refusing to enlarge the powers of their social service commission namely, that it could not speak for all Southern Baptists, and to do so would cause divisions among us. The more we hear about union of the denominations the more sure we are that the effort to unite would cause an explosion. Christian people are not agreed on the interpretation of the Bible. They are not agreed on what is obedience to it, nor as to the obligation and necessity of obedience. They are not agreed as to the proper form of church government; nor are they agreed as to what is the business of a church. They do not agree on social and economic questions. They must have large liberty of expression and of action which they would not have in any union which required compromise or suppression of opinion, or limit put on their freedom of action.

Dr. Jno. A. Huff of Chattanooga will preach the baccalaureate sermon for Oklahoma Baptist University at Shawnee, May 23.

Dr. D. Houston Hall of New Albany recently received his Ph.D. from the Louisville Seminary and will teach the Bible in the summer school at Blue Mountain, also supplying for Pastor J. S. Riser, Jr.

Arkansas Baptists have raised the \$200,000 needed to pay off their bonded indebtedness. Dr. Otto Whittington of Little Rock was chairman of the campaign committee. Nobody gave as much as \$2,000, and only four people gave as much as \$1,000. That means that lots of work was done.

If the Lord has enabled you to make money this year, and of some this is true, then thank God and show your gratitude by making a worthy offering to His cause. It is a great opportunity to do good. Rejoice in it and avail yourself of it. "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Gracious is the Lord, and we should partake of His Spirit.

The Biblical Recorder of North Carolina has an excellent editorial on "Negro Colleges in the South," in which appreciation is expressed for the help that Northern Baptists have given to the education of southern Negroes. For this we should all be grateful. It was a work greatly needed, and is still needed. Would that all our people would seek to put their money and personal service into places where it will do the most good.

Gifts of Southern Baptists to Southwide objects in April totaled \$226,385.18. Of this \$97,684.57 came through the cooperative program; \$108,293.26 designated, and \$20,407.35 through the Hundred Thousand Club. For four months the total contributions were \$725,508.89. In April Mississippi sent in \$11,331.36, of which \$3,163.83 was for the cooperative program, \$6,983.36 designated and \$1,244.17 through the Hundred Thousand Club and for Southwide debts.

Editor E. C. Routh has an interesting account in The Baptist Messenger of the meeting of the Southern Baptist Convention in Oklahoma City 25 years ago. Dr. Dargan was president. Pastor Carter Helm Jones welcomed the brethren. Dr. W. T. Lowrey responded. Dr. Z. T. Cody preached the sermon. The Judson Centennial and the Home Board Building and Loan Department were launched. We learn to our surprise that while the number of Baptists in Oklahoma is more than doubled in the 25 years, the number of churches is less. Oklahoma Baptist University was just beginning. Oklahoma Baptists now number a little over 200,000.

The Alabama Baptist says: "All governmental control of industry, agriculture and the regimentation of men are but mild forms of Fascism and have been fostered not by the riff-raff but by the 'powers that be.'" Doubtless a little NRA and another AAA and several other alphabetical arrangements are again in the making and in less than twelve months they are likely to show up. This is a mild form of Fascism. And after any government takes over industry and banking and business and agriculture, the next logical step is to take over the colleges, the press and the pulpit. Aye, that is the rub and from this comes national trouble."

There is a story in the twelfth chapter of Acts which we preachers need to take to heart. It is the story of a man whose speech went to his head and it killed him. Herod "on a set day" dressed up in his Sunday clothes or his long-tailed coat and sat on a throne and "made an oration." "The people" said it was a great speech, such as no mere man could make. And immediately an angel of the Lord smote him. It is dangerous to listen to the people when they tell us what a great sermon we have preached. Dr. Melvin was an old Irish Baptist preacher in Mississippi a good many years ago. Once when he had preached and was coming down out of the pulpit an enthusiastic sister grasped his hand and said, "O, doctor, that was a great sermon!" He replied, "Yes, sister, the devil told me that before I got out of the pulpit."

The Annie W. Missions has a mately \$119,000 and will probably reports have be The incomple that the goal o least \$12,000 in March.

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News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

ANNIE W. ARMSTRONG OFFERING GOES OVER GOAL

The Annie W. Armstrong offering for Home Missions has already reached a total of approximately \$119,000 with returns not yet complete, and will probably amount to \$125,000 when final reports have been received.

The incomplete returns now available indicate that the goal of \$107,000 was exceeded by at least \$12,000 in the offering of the W. M. U. in March.

This year's offering has also gone over the amount raised last year when the women gave \$113,981.15 to Home Missions.

LEAVELL CONCLUDES OKLAHOMA CITY CAMPAIGN

Dr. Roland Q. Leavell, superintendent of evangelism, closed an evangelistic campaign in Oklahoma City May 2 in which thirty churches cooperated.

This was Doctor Leavell's second simultaneous city-wide campaign since beginning his work with the Home Mission Board, the first having been conducted in Tampa in April. In the Tampa campaign the fifteen participating churches reported over four hundred additions.

Other campaigns, which will take Doctor Leavell's time through December 15, have been planned for St. Louis, Baltimore, Asheville, Gadsden, Mobile, and Jackson.

NEW CHURCH BRINGS TOTAL TO FIFTY

The organization of a new church the first week in April brings the number of churches in Cuba to a total of fifty, according to Missionary Herbert Caudill.

With nearly three hundred baptisms reported last year, the present membership of the Cuban churches is over thirty-eight hundred. The work of the Home Mission Board is in the four western provinces of Pinar del Rio, Matanzas, Havana, and Santa Clara.

"Our work goes on very well," brother Caudill states, in commenting on Baptist activities on the island. "Reports come weekly of conversions and baptisms."

CONVENTION DELEGATES INVITED TO VISIT ACADIA

Superintendent Alfred Schwab of Acadia Baptist Academy, invites Baptists in attendance at the Southern Baptist Convention in New Orleans to visit the Academy.

"We are near both the Old Spanish Trail and the Evangeline Highway," the superintendent writes. "Why not make it convenient to come by the school?" Church Point is in the southwest part of the state, about 180 miles west of New Orleans.

The Academy is doing a remarkable missionary work in the heart of French Louisiana. Under the direction of Rev. Lawrence Thibodeaux, Bible teacher and director of mission activities, students carry the gospel to about thirty churches and mission stations weekly. Seventy ministerial and missionary students engage in this work.

Commencement exercises in the school will be held the week of the Convention, May 11. Baccalaureate services will be held on Sunday, May 9, and commencement is scheduled for Tuesday night, May 11.

INDIAN MISSIONARY BAPTIZES SIXTEEN STUDENTS

By A. W. Hancock

It was our pleasure to visit Carter Seminary, a government school for Indian girls, located near Ardmore and enjoy one of the greatest days we have ever had. The employees treated us very kindly and courteously made me and Mrs. Hancock at home. We have never been

there before, so I had Doctor Wilbanks, pastor of the First Baptist Church, Ardmore, to arrange services for us. To our regret, the superintendent of the school had been called away and had not returned.

The school was waiting for us when we arrived in the morning at 8:45 a. m., and in order to permit us the time, they omitted much of their program and turned the service over to us and I preached to them. At the close of the service, an invitation was extended, and thirty-one girls immediately responded.

While the missionary was interrogating and instructing them, two large girls came weeping and declared they wanted to be saved but they did not know how. Then, I took the Bible and read them the scriptures and explained to them as I went and they understood. Mrs. Hancock took them in another room and they prayed. Soon they were gloriously saved.

Doctor Wilbanks had preached there before and had many conversations, and most of the girls had received permission from their parents to be baptized that afternoon but one little girl about 9, who had not heard from her father about it, so she came to me broken-hearted because she could not be baptized that afternoon. I did my best to console her, telling her that the Lord can do wondrous things, if she will only have faith in him. Just as she was wiping her tears, her father and mother walked in the room and you can imagine how happy she was. She was one of the sixteen girls baptized that afternoon.

KING CALLED FROM BED TO PREACH TO SEMINOLES

The members of the church are taking much interest in giving the gospel. Our services at night have been very well attended by non-Christian Indians.

On the twenty-seventh I was called out of bed at night to hold services. One of the deacons came up and said the Indians from the Big Cypress swamps wanted to hear me talk.

I had driven nearly seven hundred miles over rough places, mud, sand, water, and good roads, and was very tired out, but I got up and made an address about the Jesus way.

I told them a story about Jesus walking on the water going to the disciples and about partnership with God. They enjoyed the story of Zaccheus, the little short man.

One Indian woman came up, gave me her hand, and said, "I am very glad I come."

I was refreshed and felt like speaking more and more, but finally we closed our service. Everybody was happy. They said they would come again.—Willie King, Seminole Missionary.

JEW IS SECRET BELIEVER

Twelve years ago when Jacob Gartenhaus spoke at the First Baptist Church in Ft. Smith, Arkansas, the service was attended by a visiting Jew in the city who came for the purpose of breaking up the meeting.

Instead of carrying out his intention, he was so impressed that he invited the speaker to come as his guest to his own city in Oklahoma. Brother Gartenhaus accepted the invitation, and made the trip at the expense of the interested Jew.

In recent weeks, brother Gartenhaus saw this same Jewish business man in Ada, Oklahoma. "The pastor and others are confident that he is a secret believer," says brother Gartenhaus. "He contributes liberally to the local church."

INDIAN PEYOTE CHIEF CONVERTED

One of the chiefs in the Indian peyote worship was converted recently in services conducted by Thomas J. Wamego, Indian missionary of the Home Mission Board.

The peyote is a narcotic plant used by Indian tribes in Oklahoma in the heathen worship. A dangerous drug which often produces insanity and has driven many addicts to commit suicide, its use, sanctioned and protected by the government because a part of heathen rites has been increasing.

The conversion of the chief who was a leader in the peyote ring is regarded by the missionary as a signal victory for Christianity.

TRAVEL TALKS

By D. A. McCall

Shanghai

Standing on an upper deck of the S. S. President Jackson as we eased away from the dock, I noticed an elderly woman on board being given a real demonstration by a large group of Japanese assembled on the pier. Streamers were flying, handkerchiefs were waving goodbye, and I detected the melody of "God be with you till we meet again." Who was this person? I tried to find out by asking a person here and there but they did not know.

That evening as I was coming in from the promenade deck an elderly woman accosted me, asking if I was from Mississippi. I gladly acknowledged it. Someone had told her a fellow Mississippian was aboard and she being from Mississippi, though 50 years in Japan, wanted to meet me. So I met the lady, the object of the demonstration.

At Yokohama some of her Japanese converts and fellow-helpers met her, presenting beautiful bouquets. As we left there I witnessed a heavenly spectacle. A missionary for fifty years to Japan shaken in great sobbing—leaving her Japan. I think that is religion!

That is the spirit of our workers too. I met several in China like that.

But, to the trip, we docked at Shanghai, on the S. S. Rajputana, Sunday morning. The J. H. Wares were waiting for me. Mrs. Ware is, as many Record readers know, the daughter of Judge and Mrs. C. P. Long, Tupelo. What a welcome they extended!

First, we visited the large Cantonese church, housed in a four story building, into which women of the South put \$20,000. Luke 8:3.

I had the privilege of preaching here the next Sunday morning. Next, we visited Grace Church. All these buildings are used for school during week days. How cordial the pastors and people were!

At the Old North Gate Church, now First Baptist Church, we extended brief greetings, worshipped and heard an evangelist, a general of the army, speak in Chinese, on Faith.

That afternoon we visited two missions, preaching at one of them.

That night brother Ware put me on for the evening sermon over the radio.

They are really sounding out the word of life in China. They paint it over doors, preach and teach it, give out Bibles, tracts, and many are living it.

If you want to put your money to work for the Lord, there is one real opportunity.

The Wares believe in working a fellow. Engagements were filled at Sallee Memorial, the University of Shanghai, the Bible school led by Mrs. Ware, and the district convention at Yangchow.

It was a distinct pleasure to see Miss Jaunita Byrd again. She is happy in her work at the University, especially of work in fellowship groups and of recent baptisms.

What a joy to meet Dr. Bryan, brother Tipton, brother Johnson, their families and about a dozen more of our missionaries.

I was introduced to women workers, "An Eliza Yates girl," usually qualifying the introduction.

Neshoba County has over 20 Baptist churches, Jackson has six, while Kunshan, several miles from Shanghai has two with 20,000 population and over a million people within twenty miles. Nanking, I think is a place of challenging opportunity; the capital with nearly two million

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EDITORIALS

OUR HOPEFUL YOUTH MOVEMENT

Probably nothing is a more marked characteristic of our times than the youth movement. There are many phases of it and they are all interesting. Two different emotions are aroused in most people by the stirring among young people. One of this is hopefulness; the other is apprehension. Both of them seem to be justified. An awakening is always interesting, important and portentous of good and evil. Every awakening and movement needs intelligent and sympathetic direction. It is like a birth, and that means that it is a critical time. Somebody is needed who has a good level head and sufficient knowledge to give proper direction to what is going on. It is no time for recklessness, carelessness or overconfident bumptiousness.

There can be no disputing that there is a youth movement, and it needs proper interpretation, orientation and sensible direction. By direction we do not mean that some gray head must necessarily be in charge of it, but all the gray heads ought to be deeply interested in it and grateful for it, though this gratitude may be attended with some apprehension.

There have been youth movements before. There was a host of young people who joined themselves together as crusaders to take the Holy Land away from the Turks. There may be same lessons to be learned from that. There are those who regard the first Christian enterprise as a youth movement. There were probably no old men among the apostles, though they could hardly be classed as "kids." And we are in one today. It is the young man's day.

It is altogether possible for people to interpret the youth movement according to their own predilections. For example some mature people say the movement is away from denominationalism, or away from orthodoxy, or away from the church. These "seers" are probably seeing only what they want to see. For ourselves we see no such indications, but much to the contrary.

Just in general, young people have probably as much sense as young people ever had, and as high moral standards as they ever had, though some of them are having a harder time living up to them than other generations have had. And as for our own young people, the boys and girls, the young men and young women in our Baptist churches, we do not believe there was ever a time when they were having so large a share in Christian work, nor doing it with so much of intelligence and consecration as they are today.

We know too that there is a pull in the other direction, that the devil is busier, and has more folks helping him than ever in our knowledge. We have read too about the criminals all being young people, some of them mere boys and girls. But put over against this the fact which nobody can dispute and should not forget, that there are more young people trained and in training for service in Southern Baptist churches, many times more, than ever in our history, or any body else's history. Surely this means something and should give us good hope for the immediate future. They tell you about the military training required of all the young men in many countries in Europe, and in some of them the young women. We can match all of this with our young people undergoing spiritual training in our churches.

Southern Baptist churches have been led and blessed of the Lord in this matter. We do not believe that a boy is a hundred per cent efficient in Christian service because he has been a member of all our young people's organizations. But we do know that hundreds of thousands of them are better servants of Jesus Christ because of this training.

There are two expressions of this youth movement in our churches that have had, are having and will have a most wholesome effect in our work. These are the organizations among our

Baptist students in all the colleges, both denominational and state; and the surge of the evangelistic passion among the young people in our churches. These are closely associated.

The Lord raised up Frank H. Leavell to give this movement a beginning and a wholesome direction. In this critical period of college days something was needed that would harness the spiritual energies of our young people and hold them to their Christian ideals and church connection, and develop their latent ability for service. The Baptist Student Union is doing this in good measure, and we have just fairly begun.

Probably from this, certainly supported by it is the awakening in our young people of the sense of responsibility for the salvation of their companions and of all other young people. Young people's revivals sounds like a new departure. Probably it is; it is a most hopeful sign. Mistakes may have been made, and will be made. Young people are not more immune to mistakes than old people. But they are working and praying, and the mistakes will be discovered and most of them eliminated. Our young people are marching on. The rest of us must try to keep up, keep sweet, keep busy. It takes young and old to make a big healthy, happy family.

—BR—

WHEN DID THE KINGDOM COME

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You will recall that the Pharisees asked Jesus a question like that, Lk. 17:20 and his answer is very informing. The truth is this question was much in the minds of the people in Jesus' day, and his treatment of that question is significant as to the nature of the kingdom.

There are some today who do not believe that the kingdom has come yet. Their trouble is exactly the same as that of the Pharisees, they were in error as to the nature of the kingdom. Jesus practically told the Pharisees they didn't recognize it when they were looking straight at it. The Bible teaches that the kingdom of God has come, and also that it is in the process of coming, and that it will come in perfection at the return of the Lord.

The idea that the kingdom of God did not come when Jesus was here, but that he fell down on the job and postponed it to a later date is pure imagination and has no support whatsoever in the scriptures. That the kingdom of God began with the ministry of John the Baptist and of Jesus is plainly taught in the gospels. John came to prepare the way for Jesus. See the third chapter of Matthew and the first chapter of Mark. Jesus said, "The law and the prophets were until John," but now the kingdom of God is preached. If we are not in the kingdom of God, then we are still under the law. John said, "The kingdom of God is at hand." Jesus said, "It is among you," also "It is upon you." When one soul submits to the authority of Jesus, then is the kingdom of God come. If he reigns in one life, the beginning of the kingdom has been made. Jesus said, "Thou saidst truly," when Pilate asked him if he was a king. But he told him, "My kingdom is not of this world."

The trouble with a few people is that they refuse to recognize a kingdom unless it is visible to the physical eyes. But Jesus said "The kingdom of God cometh not by observation." You can't see it. You can't say here it is, or lo there. It is not a matter of geography. The Jews failed to see it because they were looking for a physical kingdom.

Again the kingdom of God is in process of coming. It is continually coming, coming into new hearts and into new areas of life, increasing in power and in extent. So Jesus taught us to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." And he said it would be coming in mightier manifestations as time went on. He said, Mt. 16:28, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in his kingdom"; or as Luke puts it "till they see the kingdom of God." This refers most probably to such mighty manifestations of the kingdom as were seen at Pentecost. There are

special seasons or special occasions when the power of God breaks forth and the Lord is enthroned in new hearts or in new spheres of influence among men. For this we can work and pray and hope.

The New Testament also represents that there will be a consummation of the kingdom of God in the world at the return of the Lord, when the earth shall be filled with the knowledge of the Lord, as the waters cover the deep, when the kingdom (Revised version) not kingdoms, of this world become the kingdom of our Lord and of his Christ.

There is much connected with this consummation of the kingdom of God that we cannot know perfectly now. It is well to know all that we can. But there are some things we cannot fully know until the time comes. The nature of that kingdom will be the same as it is now. It will be the reign of the Lord Jesus in the hearts of men, until he turns over the kingdom to the Father. The description of this kingdom is necessarily figurative. It is better not to fix geographical boundaries to it; or to localize it. Where it shall be, and much of the details of it may be left to the day of revelation of all things. But surely we may look forward to it with hopefulness and joy, for righteousness will characterize it, and peace. It will bring a clear knowledge of God, complete obedience to him. There will be no sin, no night, no suffering or sorrow, no death nor pain.

—BR—

THE WOMAN AND THE BEAST

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(Continued from page 1)

the woman was in the saddle. That was true in Russia. And the archbishop of Canterbury told the present "Duke of Windsor" when and where to get off. There has been a contest in Italy for a generation, but the woman and the beast have come to an understanding and the indications are that the woman is in the saddle. The whole religious culture of Ethiopia has been turned over to the papacy. In Germany conditions are unsettled. But the union of church and state there is what is causing the trouble. Only a small section of the believers dare claim their own souls, while a large part wait the opportunity to make terms with the state.

In America we had begun to believe that we had solved the problem of religious liberty, and probably boasted that we could worship God according to the dictates of our own consciences under our own vine and fig tree. But this matter has got to be threshed out all over again. The alliance between church and state is on the way whenever state appropriations are made for religious schools or any other religious purpose. Under the guise of a crisis churches are appealed to to support governmental measures. Recently the suggestion has been made that government shall be allowed to license churches, allowing them to be organized only where politicians think them needed. The drift toward the totalitarian state raises the question of political control of religion. The refusal of the government to allow more than one church at Norris, Tenn., where the government is in control is the thin edge of the wedge. Here is the wisdom of the saints, and some of them might well put on their thinking caps.

—BR—

The Watchman-Examiner says, "The world has lost interest in the gospel because the churches seem to have lost faith in it. It would be good for us all to attend Salvation Army meetings and to re-read Harold Bigbie's 'Twice Born Men.'"

Evangelist Bryan Simmons was with Pastor Walton E. Lee in a week's meeting at Sidon. There were fourteen received for baptism and three by letter. Brother Simmons taught Dr. Burrough's book on "Winning to Christ," and the people went out to win the lost. Prof. Scott who has charge of the public school led the singing and was cooperative in every way. The young people and children were particularly interested in the meeting and were given part in the services. It was an unusually good meeting for Sidon.

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

DEBT FREE CHURCHES

For churches to be free from building debts would greatly strengthen denominational work. Three years ago there were not as many as five full-time churches in the State but what had indebtedness. But since that time, many have paid that and have dedicated their buildings. Among these we recall Calhoun City Church. This church has a splendid building in a good, growing town. The indebtedness was paid off about two years ago. One of the leading deacons said at the time that he was in hopes the church would contribute to denominational work as much as it had been contributing towards the paying of building indebtedness. Last year the church almost reached that amount. With the start for this year, it will far exceed what it was paying each year on its indebtedness. The treasurer of the church states that receipts are better than they have been since 1928.

The church seems to be well organized, and is taking its place among the active churches of the State. It bids fair to be one of the strong churches of the State. The pastor, R. B. Patterson, is leading in a constructive program and has the confidence of the membership.

Another church which has recently paid off its building indebtedness is the Lumberton Church. This church was hard hit when the big sawmill cut out and sold out. The pastor, J. R. Reedy, succeeded in securing a loan from the Home Mission Board. The Home Board gave the church five years in which to pay off the loan. The pastor proposed to see that the obligation to the Home Mission Board was paid each month before the pastor received anything. He has kept his promise, and instead of taking five years for paying off the indebtedness it was paid off in less than three years. The church is now out of debt and the building is in good repair. The membership is increasing, the town and community are developing, the pastor is aggressive and has the confidence of the membership. He evidences great faith in the Lord. This accounts for his successful leadership during a period of almost three years. He came from the Baptist Bible Institute to Lumberton at a considerable financial sacrifice. He accepted this pastorate for a salary far smaller than the salary which was offered by another field. As is usually the case, however, the Lord takes care of those who take care of His work. The church has increased considerably, and from all indications his salary will soon be up to what a church of that capacity should pay. The farming interest is on the increase and the church is reaching out into surrounding communities and people from the country are joining. The church brings the country people in on a truck. Brother Reedy will not pastor a church which will not support mission work.

It would be interesting to see the names of all churches which have paid off building debts within the past three years. If the pastors will send in the names of such churches, the list will be published in the Baptist Record. This might stimulate other churches to get rid of their debts.

Much has been said concerning the ingratitude of the nine lepers who had been cleansed but failed to return to express gratitude. The one who did return has been praised. It is so easy to forget favors and to remember disfavor.

Ingratitude still exists. It exists in Mississippi. There are pastors in Mississippi whose father's salaries were supplemented liberally in other years by the Baptist Convention Board. For years this supplement was granted. But these same sons of those fathers who received the

appropriations from the Board do not today support the work of the state Mission Board. Their failure to do so is not caused by inability for the sons of these missionary pastors are receiving liberal salaries. How do you account for this ingratitude? Were Shakespeare living, he might make his language a little stronger than he did when writing some of his plays. These pastors who fail to support the Mission Board work were beneficiaries of the Board which they now refuse to help. Is not this a case of biting the hand which fed them? If not, what is it?

More than this, there are fathers and mothers who are today being supported in part by the gifts of the denomination whose sons contribute little or nothing to the support of the denomination itself. Do not ask any questions, but ask all Baptists to read, both those who are receiving aid and the sons and daughters of those who are receiving aid. The records are in the Board office. Would you say discontinue denominational work because of the ingratitude and of the selfishness of a few people? No. Christ had to contend with selfishness. He did not quit. James and John and other disciples wanted the chiefest places. Judas Iscariot was a traitor. The spotlight should be turned on those who are ungrateful enough to receive the benefits of the denomination and at the same time make no contributions. Were such children unable to support the denominational work, they would be excusable, but some of them are amply able.

APRIL RECEIPTS DECLINE

The total receipts for April of this year were more than \$1,500.00 less than they were for April 1936. The Cooperative Program gifts fell short by a little more than \$1,100.00. This was a surprise in view of the fact that March receipts were more than \$8,000.00 ahead of March of last year. It is, however, gratifying at this date, May 8th, to know that receipts are more than half of the amount received for the full month of May 1936. Let us hope that the time may be redeemed before the month closes. Business conditions, health conditions, weather conditions and almost all other conditions should inspire the Baptists of the State to increase their contributions far beyond the amounts contributed in 1936.

DID YOU KNOW?

Did you know that 4,400 individuals have banded themselves together with the one purpose of paying Mississippi Baptist debts and that we are now paying between \$4,000 and \$5,000 each month on our debts?

Did you know that there is one association in the state that has no Five Thousand Club members in the entire association?

Did you know that we have members of the Five Thousand Club in over 600 of the 1,485 churches in the state?

Did you know that 135 Sunday schools or classes in Sunday schools have taken memberships?

Did you know that we have more than \$100,000 of maturing obligations during 1937?

Did you know that our entire Baptist State Convention indebtedness is less than \$2.00 per capita?

Did you know that if Mississippi Baptists wanted to pay this debt, every dollar could be paid this year?

Did you know that our whole denominational life is in jeopardy because of this obligation?

Did you know that the Five Thousand Club is the State Convention's adopted method of meeting this obligation? If you have not joined the Five Thousand Club, join now.

C. Z. Holland, Promotional Secretary.

Dr. and Mrs. W. Dewey Moore, missionaries of the Southern Baptist Convention, sailed for their field in Italy April 10.

It is said that many hundreds of Jews in Rumania are turning to the Lord. In Bucharest 200 Jewish families have declared their desire to become Christians.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

LET'S GO

Silver City

Interest in the Record is rising all along the line. A brief call on Missionary Carraway at Louise found him busy as usual. A later telephone call informed us that Silver City had voted to send the Record to every family. Other churches might take notice.

We managed to get some information about the work of brother Carraway which will be published soon.

Humphreys County subscribers are listed as follows: Louise 2; Isola 6; Belzoni 11 and 20 R.F.D.; SILVER CITY 30.

Boyle

Late Saturday afternoon found Pastor Greer busy studying his Bible but not too busy to be interested in sending the Record to every family. He feels that the church will gladly do so at their next business meeting.

We hear many fine things about the work of this good pastor. The work is well organized and the organizations are alive.

A recent addition in the form of Sunday school rooms adds greatly to the efficiency of the work.

Bolivar County has subscribers as follows: Boyle 6; Cleveland 39; Duncan 1; Gunnison 4; Stringtown 1; Rosedale 12; Shaw 3; Shelby 4; Mound Bayou 1; Pace 6; Lamont 1; Malvina 1; Skene 1; Merigold.

Merigold

We timed our arrival at Merigold to coincide with supper time. (We had eaten with Pastor Siler before.) The Silers know a preacher's weakness.

Pastor and Mrs. Siler are leading the Merigold folk in a fine way.

A parsonage paid for and the old church building debt paid are some of the reasons they are so happy.

The work there is in good shape, the people love the Silers and the Silers love Merigold.

Brother Siler expects soon to have all his people getting the Record.

Moorhead

Moorhead is one church where they have a finance committee that takes its work seriously. On a hot Sunday afternoon they met for two hours carefully considering the finances of the church, making plans to keep them in good shape and thus relieve the pastor of needless worry.

They liked the Every Member Record plan and hope to be able to get the church to see it.

Pastor Flowers is greatly loved by the Moorhead folk. He is doing a great work among the Sunflower college students. It was a delight to see the fine fellowship between pastor and people.

Sunflower County has subscribers as follows: Doddsville 16; DREW 95; SUNFLOWER 59; RULEVILLE 60; Parchman 2; Indianola 139; Inverness 22; Lombardy 1; Moorhead 28.

Itta Bena

Dr. Thomas was away in a meeting at Money, so we had the privilege of preaching at the evening service. We don't know how he does it, but Pastor Thomas has a full house to preach to at night.

Mrs. Thomas is the capable director of the B. S. U.

Leflore County's subscribers are as follows: Colony Town 1; Greenwood 29 and 4 R. F. D.; Highland 1; Schlater 8; Sidon 9; Morgan City 8; Minter City 6; Money 15; ITTA BENA 46.

Shelby

Pastor Burson heard us the first time and assured us that very shortly all the Shelby Baptists would be getting the Record.

He is another pastor with a smile. Reason: Old debts paid, church addition planned.

(Continued on page 8)

AN OLD MAN DREAMS

By President John R. Sampey,
Louisville, Ky.

"Your old men shall dream dreams, your young men shall see visions." Joel 2:28.

Young men see visions of great changes in which they are to take part; old men dream dreams of changes to take place in which they may personally have little or no part. The Spirit of God forecasts the future of God's Kingdom in the vision of the young man and in the dreams of the old man. In the visions of the young man there is the challenge to courageous service; in the dreams of the old there is warning or encouragement for the generations to follow. The youthful Isaiah beholds the heavenly King on the throne, and at once volunteers to be His messenger to a sinful people; the aged John on Patmos beholds the glorified Saviour, and sends forth warning and encouragement to the churches.

The Holy Spirit can use dreams to promote the Kingdom of God. Who can doubt that the dream of John Bunyan in Bedford jail was due to the outpouring of the Spirit of God upon the preacher who could no longer go forth to proclaim to the people the gospel which he loved? Pilgrim's Progress has had a wider circulation than any other piece of religious literature except the Bible. Many thousands have found their way to the Celestial City by reading the immortal dream of a faithful Baptist preacher.

"While I was musing the first burned," said the ancient psalmist. Our day-dreams may be presided over by the Spirit of God. Let us hope that the day-dreams of one who loves Southern Baptists may have in them some word from God's Spirit for the messengers of the churches.

Day-Dreams Come True

One of my day-dreams ever since my three missionary tours in Brazil has been of a similar evangelistic journey in the Orient. Last fall my dream was realized in connection with a visit to the China Baptist Centennial in Canton, October 13-18. On account of delay in sailing by reason of strike conditions in San Francisco, our visit in Japan was reduced to four days, so that we could hold no evangelistic meetings in our schools in that country. Our hurried visit to the principal stations occupied by Southern Baptists deepened the conviction that God has greatly blessed our work in Japan and that we ought to re-enforce our missionary staff and support liberally our Baptist schools in Kokura and Fukuoka. Our Japanese Mission is not yet fifty years old. It was my privilege to have in my classes in the Seminary fifty years ago the early missionaries who founded our Southern Baptist work in Japan. We have much to show from the labors of these faithful missionaries and of those who followed them to Japan. Let us do all that we can to win Japan for Christ.

Both before and after the Centennial in Canton I had the pleasure of preaching in the chapels of both colleges and high schools throughout China. Everywhere I was cordially received by our Chinese Baptist educators and by the students in our schools. Large numbers of non-Christian students came voluntarily to hear the gospel, and hundreds publicly accepted Christ Jesus as Saviour and Lord. Some of these were received for baptism while we were still in China, and I have heard of others since our return to America. There is just now an open door for the gospel in China. In North China and in Interior China revival fires are still burning after five years of continuous revival. There is no field riper for earnest evangelistic preaching than our Baptist schools and colleges in the Orient. In China and Japan Christian Education and Evangelism go hand in hand. They are like two sides of an arch. China needs the three-fold ministry of preaching, teaching and healing just as Galilee did in the days of our Lord Jesus. Thank God for the privilege of preaching Christ in the Orient along with my noble partner, Dr. M. T. Andrews of Texarkana, Texas!

Absolute Lordship of Jesus

As I lay thinking and trying to forecast the future of Southern Baptists I dreamed that our people everywhere were reading and studying God's Word. They were taking the Lord Jesus seriously. Pastors and evangelists were not trying to reduce the claims of Jesus to the lowest possible dimensions, with a view of winning great crowds to church membership. On the contrary, they were preaching that if a man professes to love God and does not keep His commandments, he is a liar and the truth is not in him. I heard men announcing the claims of Jesus to absolute lordship over our lives. Pastors and evangelists were preaching repentance and the necessity of a birth from above. I heard constantly the challenge of Jesus, "If any man will come after me, let him take up his cross daily; and follow me." Men in the pulpit were denouncing sin fearlessly, calling on Christians to confess their sins and renounce them. No longer were pastors shunning to declare the whole counsel of God. Sin and salvation were the themes on which men were preaching. Revival fires were springing up in all the churches. Men were seeking reconciliation with those whom they had wronged. Wherever possible, they were making restitution. Unbelievers were once more coming to church services to see what was happening. The Ten Commandments were once more proclaimed by men who believed with all their heart that the universe is a moral order, and that sin inevitably brings its own punishment. Sin carries hell with it. The strong sinner is inflammable tow and his own sinful deed the spark that sets him on fire, and they both burn together, with no one to put the fire out. So thundered Isaiah in the ears of sinners in Jerusalem, and in my dream I heard the same message in our Southern Baptist pulpits. In some churches Diotrephes rose up in wrath to silence God's spokesmen, but in vain; for Christ's preachers combined the love of the Apostle John with the fearlessness of that mighty son of thunder.

Difference in Standards

In my dream I saw a marked difference in the standards of our church members and the standards of men of the world. A professing Christian who conformed to the looser morals of the world was no longer promoted to office in the church but was recognized by all as a mere make-believe Christian, and possibly a hypocrite. The conflict between the loose morals of the philosophy of free self-expression and the high teachings of Jesus as to self-denial and self-dedication to a life of unconquerable loving service to others, was sharp and constant. Just as the world over which Satan presides hated Jesus, so now it hated his true followers and struck at them fiercely. In my dream I saw some of the faithful cast into prison and some sealed their testimony with their blood, just as thousands of our Russian Baptist brethren have been faithful even unto death. Persecution caused many to renounce church membership, but the power of the churches over men's consciences increased as the unconverted and unspiritual element was eliminated. There were added to the churches daily those that were being saved.

Trend Toward a Totalitarian State

As I sought to forecast the future of our Baptist people I dreamed that two great movements threatened their growth and prosperity. The first movement was the trend toward a totalitarian State. Instead of the Jeffersonian theory that the best governed people is the one that has the largest liberty of action compatible with the public safety, we now have the theory that the public welfare demands that the State becomes responsible for everything that affects the life of its citizens. Sooner or later the doctrine of "A Free Church in a Free State" will be challenged by the totalitarian State. The Church will be told in plain terms that in every sphere of life the State must be supreme, and that religion must adjust itself to the decrees of its master. The doctrine of the separation of Church and State will be attacked as political heresy, if not treason. Pastors will be required

to read to their congregations the announcements of the government authorities and to preach on the topics that political authorities wish them to discuss. In the totalitarian State there will be only one party. An opposition party will not be tolerated.

Our Churches Spiritual Democracies

Democracy is naturally the favorite theory of political government among a people whose churches are little spiritual democracies recognizing no authority over them other than the Lord Christ. Our Baptist people know how to surrender their personal liberty to the extent that the public welfare may really require it; but they move cautiously. We are a liberty loving people. May we never surrender our historic leadership in obtaining and preserving the liberty of every man to worship God according to the dictates of his own conscience. We have never sought this liberty for ourselves alone, but for all men. In my dream I saw our Baptist people contending for the separation of Church and State and for the freedom of the churches to carry on their work under the leadership of the Holy Spirit. We rejoice in the prosperity of the State just as we rejoice in the prosperity of the churches. Let neither attempt to coerce the other.

Protest Against Proxy Religion

In my dream I saw our Baptist people confronted with the challenge to cease their protest against proxy religion. Baptists have always proclaimed the competency of the individual soul to do business with God without the intervention of church, priest or sacrament. We come to God through the one Mediator, the man Christ Jesus. We stand almost alone in our insistence that only believers should be baptized. When baptism came to be regarded as a sacrament with regenerating power, parents naturally wished their infants to have the benefit of the sacrament. The majority of professing Christians today accept the grievous error of baptismal regeneration. Other denominations who join us in teaching that we are saved by personal faith in Christ retain the practice of infant baptism as part of their inheritance from former union with the Catholic Church. Thus the overwhelming majority of the Christian world accept the doctrine that the parent can believe for the infant, and that parents should bring their infant children to the church for baptism. Baptists in all times and climes have rejected proxy religion. We believe that personal faith should precede baptism, and that only believers should be buried with Christ in baptism. Many persons imagine that immersion is the outstanding characteristic of the Baptists. Far more important and fundamental is our contention that only believers should be baptized, and that no one can believe for another. Just as each of us must give account of himself unto God, so each of us should for himself confess Christ in baptism.

Churches which practice the baptism of their children in infancy thereby deprive them of the privilege of personal obedience to this command of Christ. There are rich spiritual values in the baptism of believers. Our Lord by his Apostles baptized believers. There is not a line of Scripture that even intimates that they baptized infants. Baptists contend for the right of every soul to follow Christ for himself in baptism.

The Christian world is divided into two groups, Baptists and Pedobaptists. All Pedobaptists unite in the practice of baptizing infants. They accept the proxy element in religion. The faith of the parent is accepted in place of the faith of the little babe. Baptists wholly reject the proxy principle in religion.

Movement Toward Organic Union

The movement toward organic union of different denominations is making progress. It has some earnest advocates who imagine that the merging of all Protestants into one United Church would shake the world and lead many unbelievers to become Christians.

When Baptists face the question of merging their churches in such an organization they are

confronted with those faced by those who have the fundamental principles of the individual through Christ the New Testament case in a church the fount of and permit a service with scriptural friends may to church go united church promise fun could be at we stand. V us!"

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confronted with difficulties far greater than those faced by the various Pedobaptist churches. We should have to stifle our convictions as to the fundamental principle of the competency of the individual soul to do business with God through Christ alone. A convinced Baptists with the New Testament in his hands would be ill at ease in a church where infants are brought to the fount for baptism. How could he sit still and permit his pastor to go through with such a service without protesting against it as unscriptural and dangerous? Our Pedobaptist friends may well compose their differences as to church government and come together in a united church. Baptists would have to compromise fundamental convictions before they could be at home in such an organization. "Here we stand. We can do no otherwise. God help us!"

Separation of Church and State

Two important conferences are to be held in Great Britain during the summer of 1937. The World Conference on Church, Community and State meets in Oxford, England, July 12-26, and the World Conference on Faith and Order will be held in Edinburgh, Scotland, August 3-18. Both of these conferences ought to hear a strong and clear presentation of the convictions of Southern Baptists as to the separation of Church and State and as to the proxy element in religion. If many of our own church members scarcely know why we insist on separation of Church and State, and why we cannot become part of a United Protestant Church practicing the baptism of infants and other forms of proxy religion, how can we expect the representatives of churches intimately allied with the State and accepting infant baptism as the historic faith of Christendom to understand our contention for "A Free Church in a Free State" and for the competency and right of each individual soul to do business with God through Christ without the intervention of parent, priest or church? Ought not some representative Southern Baptist like Dr. George W. Truett be asked to deliver our message at one or both of these conferences?

A World Revival

As I sat thinking of the marvelous experience of the group of one hundred and twenty believers in the upper room in Jerusalem on the day of Pentecost, I dreamed that on similar groups of praying believers throughout the world the Holy Spirit was falling, clothing them with power to give their testimony to the saving grace of a crucified and risen Lord. With unlimited courage and boundless compassion, men were testifying of Christ's power to save men from their sins. The unsaved were crying out, "Men and brethren, what shall we do to be saved?" All the spiritual values of Pentecost were reproducing themselves throughout the world. Everywhere there was deep conviction for sin and a widespread turning unto God. A world revival had begun.

I awoke from my delightful dream, and lifted up my heart in prayer to God that my dream may soon become a reality.

Brother Dan C. Griffith of Silver Creek sends his renewal for the Record. He has been taking it for fifty years. He is ninety years of age.

The Traveler's Insurance Company says that in 1936 there were 1,400 children four years old and under killed in auto accidents, and 38,700 injured. Liquor was the cause in a large percentage of these cases.

"Legacy of A Christian Mind," by Eugene Garrett Bewkes is a spiritual biography of a Scotch Presbyterian preacher of a century ago, who came under the influence of liberal teaching and so under censure of his church. The preacher was John McLeod Campbell. It is more than the story of a man and his struggle, it is an account of a theological transition, and is interesting because of the theological controversies which characterized that period and have influenced the theology of the succeeding years. Being the story of a person it has the greater interest. It is published by the Judson Press and sells for \$2.00.

TRAVEL TALKS

(Continued from page 3)

has one Baptist church. Yet that old alibi, "We need it bad as they do."

I flew back from Nanking over beautiful country, lakes, canals, cities, villages, graves and graves; farms and rivers.

I could "flow on" like the river about China.

Finally

Those close to me were a bit fearful about our trip, during preparation time, due to war situations in Spain, Palestine and North China. As a matter of fact we actually heard more war talk in America than during our world cruise. We saw some of England's greyhounds, large and small, all along from the channel to Shanghai. A few of our own were in at Shanghai. We saw a few Spanish ships off the coast there and a rebel plane flew over us on the Mediterranean, examining our ship. We were glad bombs were withheld. We heard guns of English battle cruisers in target practice there. Some bits of trouble were evidenced in Palestine. On our last Sunday morning in Shanghai, after worship, on our way home we came upon a few columns of Japanese troops on parade; infantry with helmets, guns and bayonets, tanks, large and small, and armored motorcycles.

The Prince of Peace does not yet rule in many hearts.

Our one church in Nanking, capital of China, is Cantonese. They have a nice building, altogether too small. They need Bible study rooms and a home for the pastor. This addition could be made for about \$3,000 in our money, they think. I met the pastor, some members, and Miss Catherine Bryan—all great folks.

We need a Mandarin work there too. That has been adopted as the national language and it is quite difficult from the Cantonese. A pastor at about \$40 a month, our money, is needed, with a building coming later.

Among some outstanding Baptists here are two doctors whom I met (will tell about them later), the wives of the park commissioner, secretary of state, a man in the ministry of foreign affairs, president of Nanking University, professor of biology, a former governor and now high government official, an officer in the bureau of communications, etc.

Will Southern Baptists meet that challenge?

I had two Chinese meals with all the accessories while in Shanghai. One was at the J. H. Wares, the other with Miss Jaunita Byrd, her fellow-workers, Misses Root and Knabe, and Chinese faculty members. You will not hear them extolling my ability with the chop-sticks but except that which had dropped on the table, I had eaten.

We have been fortunate in having with us and hearing missionaries from India, the Philippines, China, Japan and French Indo China, on our Pacific crossing. We have one or two group meetings each day.

The place where Jesus is said to have been baptized is called the "Place of Immersion."

In closing I must thank First Baptist Church, Philadelphia, for carrying on in a great way for these twelve weeks. How indebted I am also to those who have supplied the pulpit. It was so planned that Home, Foreign and State Missions, the Baptist Record, W. M. U. work, B. T. U. work and Sunday school work, along with the music and evangelistic sides of the work would receive due emphasis while the pastor was away. All reports have been fine to date!

H. D. Hawkins, Waldo, helped greatly as supply pastor.

I am not forgetting that Dixon Baptist Church had a good part in the trip, as did the Fred R. Langley's, Jackson; my brother, Jno. Wm. McCall, Memphis; E. S. Cole and W. W. Jones, Philadelphia, and several other groups and individuals—too many to list but thanks greatly for the trip of a life-time.

Churches ought to see that their pastors get off on such trips! They would bring much back!

Numbers 6:24-26.

GOD IS LOVE Judson Chastain

God is the author of good, and not of evil. "Every good gift—is from above." The air we breathe, the beating of our hearts, these are gifts we receive from Him. He makes us alive. He watches over us when we sleep. Our lives continue, only because of His grace. He does not owe us life, nor anything else. He may withdraw His protection from us without doing us wrong. We wilfully, or ignorantly, walk away from Him. Thus we may do ourselves an injury without fully understanding either the cause, which is sin, or the effect, which is suffering. Or the injury may fall on others.

Man levels the forests, denudes the hills, and then says God is angry when the blessed rains, intended for our good, become raging floods. Man litters the yard with tin cans, in which the malaria mosquitoes breed. A little later he tries to resign himself to "God's will" in the sickness, suffering, and death of his children, who had malaria. In reality, God does not will the death of any man. It is "wages of sin."

Man is charged with the responsibility of finding the best possible use for God's gifts. We need to invest our talents. Some of God's creations appear to us an unmixed evil, but that is purely because of our ignorance. We have not learned their proper use. Did God create the house fly to plague us? Lately the best surgeons have been using the maggots of house flies to cleanse and purify the open sores of wounded people. Purely by accident man learned to use this pest, now become a blessing. We need to study and find the proper use of all created things. Many weeds are growing more and more useful to man. The desert was not intended to remain a desert, nor the Dead Sea a waste. God intended man to find a proper way to subdue and use them.

God hurts no man, according to my private interpretation. He may permit a man to suffer, perhaps unjustly, knowing that good will come of it. It was so with Job. It was so with Jesus. Did God crucify Jesus? No, He permitted it. The innocent may suffer, even as the guilty. But God is not the author of sickness, nor of pain. His only punishment of man is permitting man to withdraw from Him. Draw nigh to God, and He will draw nigh to you. Truly God is good, and wishes to bless us more and more. Let us learn to use and appreciate His blessings, material and spiritual, for God is love, the author of good, and not of evil.

Lexington, Miss.

May 4, 1937.

BR

It is said that there are 400 Jewish synagogues in Jerusalem, all of them "orthodox." There are 400,000 Jews in Palestine and more than twice as many Arabs.

Calvary Church, near Vicksburg, has been in their new building since February, though it is not quite finished. They have four Sunday school rooms, and Pastor Pinson says they are going forward happily together. They will have the Baptist Record going to every family in the church.

Our cheeks burned as we read the report of Prof. P. H. Easom, superintendent of Public Education for Negroes in Mississippi. There are 3,753 public schools for negroes in the state, nearly one-third of them meeting in houses privately owned. Nearly all of these schools are without any sanitary provisions, more than half of them with no water supply. The superintendent says the "teaching equipment in rural school buildings is practically nil." Hundreds of buildings have no blackboards, no comfortable seating facilities and inadequate heating systems. Fifteen counties have no high schools for Negroes, though there are nearly 50,000 educable Negro children in these counties. If somebody in Massachusetts tells the world about this, we get our backs up about it. But here is the report of one employed by the state.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Royal Ambassador Camp, Castalion Springs June 1-5

ANNOUNCEMENT

The dates of our district meetings are as follows:

- District 7—Gulfport, June 7.
- District 6—Bay Springs, June 8.
- District 1—Mendenhall, June 9.
- District 8—Meadville, June 10.
- District 2—Greenville, June 11.
- District 3—Charleston, June 14.
- District 4—Pontotoc, June 15.
- District 5—Columbus, June 16.

Add your district meeting to your prayer list. We would like to touch women from every association.

Miss Minnie Landrum, our missionary to Brazil, is to be our guest speaker. She has had so many invitations to visit churches in the state, she could not accept them all. This will be an opportunity for each society to hear her.

REPORTS

We have been checking reports this week and find that 61% of the societies have reported. There are two associations that reported 100%—George and Winston. The following lacked only one each being 100%: Clarke, Coldwater, Grenada, Lowndes, Neshoba, Noxubee, Sunflower, Tishomingo, Union (Assn) and Wayne. Many other associations made good records. How many 100% will we have at the close of this quarter?

You can get a copy of "Prayer and Missions," by Mrs. Montgomery, now for 25c as long as they last. This is a book worth keeping.

Pingtu, Shantung, China.

Dear Co-workers:

How fine the days are and how good it is to be back in the work to which He called me, and good to know you are working with me in this great work; I am your representative and we work together with Him.

We are just in from 46 days in revival meetings in the village churches, seven meetings were held, A goodly number of souls were saved at each place and Christians strengthened.

Many of these churches continue their "search the Scripture bands", meeting daily in homes and schools and churches, reading the word and praying together. There are still many bands that go out regularly seeking the lost. We truly thank our Lord for these faithful ones. But still we pass town after town in which there is not one who knows our Saviour. Please pray with us that the Lord of the harvest will thrust forth laborers. Those with whom it is "Woe is me if I preach not the Gospel." As we see the multitudes in darkness it is borne in on us afresh that the ministry of reconciliation is ours. That He trusts us with this work, and that He is not willing that one should perish.

We were just closing the evening service in a little church, a young woman asked that we wait and pray with her; that her heart had grown cold. As we prayed one by one dropped to their knees begging forgiveness for lack of zeal and earnestness in service and seeking the lost. Needless to say that the days of meeting that followed were greatly blessed of the Lord. A rather elderly woman came into one of the meetings. When asked if she were saved she replied, "No, I do not know how to be saved, there are no Christians in my town. The relatives that

WANTED: YOUR BOY FOR R. A. CAMP

This to me shows how the Royal Ambassador Camp is valued. One of the fine Christian students in Mississippi College, who was a counselor in the camp last year and will be again this year, came to me the other day with this message. There had come into his hands ten dollars (probably earned through working every extra minute) that he wanted to invest in some worthy cause. His own statement was: "I can't think of anything that will bring greater returns than sending two boys from the Baptist Orphanage to the R. A. Camp." He was telling me about it because he wanted me to select the boys. What a challenge to the rest of us. A college student, a member of a large family, with little income! Investing it where he felt it would yield greatest dividends. Yes, dividends of deepened missionary interest and quickened missionary zeal. Who will match him?

ROYAL AMBASSADOR CAMP, CASTALION SPRINGS (DURANT) JUNE 1-5

Visitors to be present:

W. E. Allen, Brazil.
Ira D. Eavenson, China, Cleveland.
Dot Nelson, Louisville, Ky., Clinton.
Mississippi College Students, Counselors.
Edwina Robinson, State Young People's Secty.
Others.

PRICE:

\$5.00 for the five days.

Camp opens 9:30 Tuesday, June 1 and closes Saturday after lunch, June 5.

The names and 50c per person (this is part of the \$5.00) must be sent to me not later than Thursday, May 27th.

Regular camp life, in comfortable quarters (hotel), Mission Study Classes, Ranking System, Missionary Messages, knighting service, recreation of all kinds.

BRING: Bible, R. A. Manual, Camp Clothes, a white shirt, pair of blue trousers, sheets, pillow cases, towels, toilet articles.

MISS EDWINA ROBINSON,
BOX 530,
JACKSON, MISS.

I am visiting in this town are Christians and I want to be saved too. Can you tell me how to be saved, what must I do to be saved?" This inquiring one soon saw herself a sinner and that Jesus bore our sins on the cross, that He suffered in our stead. In deep contrition and simple faith she took Jesus as her personal Saviour. And went back to her own town as a light to shine for Jesus. Pray for this lone little light in the dark village.

In one of the towns there were only a few Christians. One bright young boy of 18 who had been interested for months slipped in to the meetings one evening. But right in the midst of the meetings the father called him out. We heard the next morning that he had been severely beaten for coming to hear this Jesus religion. His mother is an ardent idol worshiper, and on a former occasion had fainted and was sick for days when she knew that her son wanted to believe the despised Jesus doctrine. Pray for this deluded, darkened soul bound in Satan's clutches. Pray that the young boy may

be true to Jesus in His heart and that the whole family may be won to Jesus.

Some four years ago Mrs. Fan and her daughter were saved but the unbelieving husband prevents their attending church or having Christian fellowship. When we were recently in the town in meetings, they came only once and that when Mr. Fan was out of town for the day on business. They have learned to read His word, however, and live very close to the Lord. Pray for the bitter husband, he of course thinks he is in the right. Pray that by their righteous lives and through their prayers he may be won to Jesus.

Mr. Dan was a small official in his town, but it was too much for him, too much money passed through his hands. He lost his position and landed in prison. The little homestead had to be sold for the debts.

One of the sweetest, most consecrated faces we saw on our 46 days' tour was his wife with three little children, and poverty stricken, yet with a faith that takes from Him. She knows that He will provide, and that God will use this imprisonment to bring her husband to know Jesus.

We are in now for a few days Bible study for the workers of our county. Then D. V. out for more meetings. Prayer help is earnestly requested from each one of you. May He greatly bless and use you each during the days of 1937.

Gratefully,

Pearl Caldwell

LET'S GO

(Continued from page 5)

The work at Shelby is on the move. The folks have a mind to work and the pastor knows how to lead.

Clarksdale

Every Baptist we talked to in Clarksdale had a good word for Dr. N. D. Timmerman and the work. Progress is the rule in every phase of the work.

Dr. Timmerman, like most other pastors felt that ALL the people need the Record and assured us that Clarksdale would be 100% soon.

One Clarksdale layman is enough interested that he is willing to pay for it a while himself. Coahoma County subscribers are listed as follows: Clarksdale 32; Rich 2; Lyon 4; Lula 20.

Tutwiler

Pastor Martin liked the plan of sending the Record to every family and hopes to make the church see that it will pay financial and spiritually.

The work at Tutwiler is in fine shape. Brother Martin has a good grip on the work and is guiding the Tutwiler saints toward higher ground.

Drew

Our visit to Drew was a "thank you" visit. We didn't need to urge them to support the Record. ALL of them were already getting it.

Drew was one of the first churches to come back on the budget A.D. (after depression). So we just preached the best sermon we could and said, "Thank you for showing the way to other churches."

It is needless to say that the work goes good. Jewell Kyzar's work always does.

Four things especially impressed us: the large (Continued on page 16)

The Baptist Record

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
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word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

GIVING AND RECEIVING

I promised "more anon" on the
subject recently mentioned. I spoke
out of my heart before, and
the same this time but will give
some out of experience. The Bible
says: "Give, and it shall be given
unto you; good measure, pressed
down, and shaken together, and
running over, shall men give into
your bosom." I have never known
any one to go broke giving to the
Lord, but I know many who have
withheld from God and failed. The
Bible way to get is to give. That
is the truth, believe it or not.

Several years ago some of my
preacher brethren with whom I as-
sociated went off with the Land-
mark Baptist. They not only op-
posed the board plan of doing mis-
sion work but preached against giv-
ing through this or any channel.
Many of them preached against
paying the pastor and called those
who received a salary "Money
preachers." It had its effect, and
much of it reflected on the preach-
er.

One of them in talking to me one
day complained that his churches
were not supporting him. They paid
nothing and that he was in a bad
way financially. I just had little
enough courtesy about me to tell
him why that was the case. I told
him that he opposed giving to mis-
sions and to paid preachers and al-
most every phase of giving, and his
members supposed that he meant
what he said and consequently ceas-
ed to give anything to his support.
In other words, he was the victim
of his own wrongs. That will hap-
pen in the majority of cases.

The only way to teach Baptists
to support the ministry is to ad-
vocate and practice giving to all the
causes fostered by the denomination
—missions, education, hospitals, etc.
—and in this teaching them to obey
the Scriptures they will become Bi-
ble givers and support their min-
ister also. It will not hurt, but
greatly help in having the pastor's
salary paid to advocate and prac-

tice giving to all the things taught
in the Scriptures. To fail to do so
is disobedience and hurts every
phase of the church work, especially
the securing of the pastor's salary.
Be not lopsided, but all-around sup-
porters of the kingdom work.

Dr. J. F. Evans, professor of
sociology in Mississippi State Col-
lege, Starkville, is calling another
Conference of Rural Ministers and
Church Workers on the Social and
Economic Problems of the Agricul-
tural Community to meet at State
College June 14-17, 1937, to discuss
matters that are intended to be
helpful to the rural churches es-
pecially. Some of the best speakers
and workers of the South will be on
the program. All who are interested
should attend this helpful meeting.

Dr. Everett Gill in his interesting
book, "Europe: Christ or Chaos,"
truly says: "Peace is not merely a
Christian ideal to be sought after;
it is the consequence which follows
right-doing. When men treat each
other justly and kindly, war is an
impossibility." Get this helpful book
and read it and you will have a bet-
ter understanding of conditions in
Europe.

One of the finest articles I have
read in many days was written by
Dr. J. W. Beagle, field secretary of
the Home Mission Board, on the
subject, "His Precious Promises."
It gives his experiences in trusting
the promises of God, especially Phil.
4:19—"But my God shall supply all
your need according to His riches in
glory by Christ Jesus." Read it in
Southern Baptist Home Missions,
printed by the Home Mission Board,
Dr. J. B. Lawrence, secretary.

Word comes from Neshoba that
Mrs. Frank Rhodes, aged more than
80 years, is very ill, not expected
to live many more days. When a
small boy I knew and appreciated
Mr. and Mrs. Frank Rhodes and all
along the years we have been
friends. We give up our old friends
reluctantly, but they are fast pass-
ing away.

The Neshoba County Association-
al meeting met at Coldwater last
Friday in its monthly meeting.
Owing to sickness in my home I did
not get there to attend. A good
program was announced. These
meetings are helpful.

I notice in the papers that Rev.
D. A. McCall has returned from
his trip around the world. I feel
sure that "Scotch" got as much
out of the trip as any one in the
party. He will be telling about it
as time and opportunity permits.
Rev. H. W. Shirley has just closed
a splendid revival meeting with his
church, the First Baptist Church,
Philadelphia, Miss.

Brother J. J. Gillon of Yalobusha
County, father of the late Dr. J.
W. Gillon, has been feeble for some
time. He is nearly ninety years old.
His good wife, at the age of ninety-
four, died a few years ago. He is
one of our most substantial men. He
has served his Lord long and faith-

HERE'S RELIEF
for Sore, Irritated Skin
Wherever it is—however broken the
surface—freely apply soothing
Resinol



SPEAKERS AT THE SOUTHERN LITERARY FESTIVAL HELD AT B. M. COLLEGE RECENTLY

Front row, left to right: Dr. Milton C. White, Millsaps College; Robert Penn Warren, Louisiana State University; Margaret Flint, novelist and winner of the \$10,000 novel prize, Bay St. Louis; David E. Guyton, Blue Mountain College; Dr. Rosewell G. Lowrey, Mississippi State Teachers College; Second row: Dr. G. T. Buckley, Mississippi State College for Women; Mrs. W. H. Anderson, associate editor of The Mississippi Doctor and The Booneville Independent; Harry Martin, dramatic editor, The Commercial Appeal; Dr. Horace Bishop, dean, University of Mississippi; Dr. N. F. Hamlin, Mississippi State College; a visitor; Mrs. Grace Kirk, University of Chicago; Top row: President Lawrence T. Lowrey, Blue Mountain College; Mrs. Sadie Tiller Crawley, member editorial staff, Southern Baptist Publications, Nashville, and dean of students, Blue Mountain College; Dr. Charles D. Johnson, dean, Blue Mountain College and festival chairman.—From Blue Mountain College, Miss Tom Womack, Sec.

fully, having been a member of the
church many years.

SUBSCRIBE FOR THE BAP-
TIST RECORD.

CONSTIPATED?

When constipation makes you dull and logy,
all clogged up, feeling sick, bilious, no
good—don't despair because old-fashioned
laxatives haven't relieved you. Try the mod-
ern laxative that's really different. It's
called FEEN-A-MINT—the laxative in de-
licious chewing gum. It looks different—
tastes different—you take it differently—no
wonder it acts differently. No griping, no
upset stomach, no disturbance of sleep.
Feen-a-mint acts gently but surely in the
lower bowel, not the stomach. Naturally,
that makes it ideal for youngsters, too.
Don't put up with constipation! Don't let
it rob you of your normal share of vim
and pep! Use economical, non-habit-forming
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million wise people. For a free sample
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Try it—
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Morning Joy
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VACUUM PACKED
In useful glass jars
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WANTED
Live wire spare time salesman. Genuine
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commissions. Some open territory. For
particulars, write immediately.
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ATLANTA, GA. (JL.)

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for May 16 A KEEPER OF THE PEACE

Genesis 26

Isaac's name means "laughter," hence, "The Cheerful," or "Friendly One." Isaac was born at Beersheba, B. C. 1896. His father, Abraham, was 100 years old, and his mother, Sarah, was 90 years old at his birth. Ishmael, Isaac's half-brother, son of Hagar, Sarah's handmaid was 13 or 14 years old at the time of Isaac's birth. Isaac was the heir of the promises made to Abraham in the line of the blessings which were to bless all nations.

Isaac was the son of the old age of his parents, and decidedly stamped with the characteristics which distinguish such children. He has been said by those who love to find types everywhere to be a type of Christ, among other reasons because his birth was miraculous, his mother being beyond the period in life when women bear children. He was naturally of a weakly constitution, without great physical vigor and that overflow of animal spirits which characterize healthy, vigorous youth. He seemed older than his years, being of a grave and contemplative character, rather than of active initiative, greatly lacking in the dash and daring which so strongly appeal to the lover of the spectacular, living a simple rather than a strenuous life.

Isaac was of those who live our common, every-day life with such nobleness, such sweet and holy spirit, doing everything from the highest motives, that they are an inspiration to us every day of our lives. They touch our characters for good, not in special emergencies, but in every act of every day. Such in many of its details was the life of our Lord. In many ways his daily life was like that of the ordinary man brought up to the height of the lofty ideal. And this kind of life, touching our daily needs and cares and duties, is essential to our best welfare. So Isaac furnishes an example of daily living such as belongs to us in our ordinary living, filled with the spirit which should pervade, inspire, and elevate our daily lives. We find in him those refined, sensitive, pleasant, passive virtues, which make tender and helpful the home relations, and which are the grace of all social intercourse. In speaking of such an one as he a great man said, "It is a beautiful thing to see a man take off his hat and bow to an ideal, but it is an infinitely finer thing for him to take off his coat and fall to work for that ideal."

Twenty-five years of age was Isaac at the time his father offered him on Mount Moriah. His mother died when he was 36. Four years later he was married to Rebekah,

through the effort of his father, a union which has remained through all the years a shining example of wedded bliss. Twenty years after his marriage, occurred the birth of his twin sons, Jacob and Esau. At the advanced age of 175, Isaac's father, Abraham, died and was buried in the cave of Machpelah beside the remains of Sarah. Thus at 75 years of age Isaac became the head of his father's house, succeeding to the fortune and position of the illustrious Abraham. Famine at the end of seventeen years of quiet life at Hebron forced him to move his herds and flocks in search of fresh pasturage. A little to the north of west of Hebron he settled near the Mediterranean Sea at Gerar.

II. God Prospers the Keeper of the Peace (Genesis 26:12-15).

"Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him." Well, there is the explanation of his prosperity. "The Lord blessed him." Isaac recognized the Lord, lived in conscious relationship with the Lord, and the Lord blessed him. He ever does so. Whether He crams the cribs of his faithful followers now, or makes their herds to multiply exceedingly, He nevertheless blesses them with such blessings as make their lives rich with the riches of His grace. In Isaac's day it perhaps was necessary that God's favorite servant should be prospered in the material, for that was the realm in which men could the most easily take note of the favor of God, but it should not be so now. Emerson was right when, singing the praises of the simple joys of the simple life he says,

"Oh, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome.
And when I am stretched beneath the pines
When the evening star so holy shines,
I laugh at the love and pride of man,
At the sophist's school and the learned clan.
For what are they all in their high conceit
When man in the bush with God may meet?"

Good prospers the keepers of the peace. He may not house them in mansions of marble or clothe them in purple and fine linen, but of the true riches of heart and soul He gives them without stint or limit.

III. God's Keeper of the Peace Provokes the Envy of the Wicked (Gen. 26:16, 20, 21).

Always it is so. He who seeks and does the will of God shall not escape the envy and enmity and ill-devising of wicked men. Have you heard a man say that he has no enemies? that all men speak and think well of him? That sort of a boast is very poor. That boast means that the boaster has made no determined head against the bad, has done nothing positive in the advancement of the good. Mark this well. The Lord of Love did not escape the envy of the unrighteous, and His servants are like Him in this, that they shall not escape the fate which dogged His footsteps as He walked the way of duty unto God.

IV. God's Keeper of the Peace Preserves the Good (Genesis 26:18).

"Isaac digged again the wells of water, which they had digged in the days of Abraham his father."

Already we have been saying that the work of preserving the good things is itself a good work. There is very much of the good in the heritage which fathers have handed us. And he who strives to preserve it, works the will of God. Let us never get the idea that whatever is old is bad, but devote ourselves always to the work of finding and preserving the good in the heritage which the elders have left us.

V. The Keeper of the Peace of God Shall Be Kept in the Peace of God (Genesis 26:22).

It is ever so. God makes the enemies of a good man to be at peace with him. The peacemaker finds the peace of God to garrison his own heart. The keeper of the peace finds room for the rejoicing of his righteous heart. May I spiritualize slightly and say that the keeper of the peace of God shall find wells of the water of life for the quenching of the thirst of his soul. For every one who will seek to further the peace of God, He will prepare Rehoboth, both in this world and the world of the hereafter.

LUNCHING WITH LUTHER

A farewell luncheon was tendered Dr. Hans Luther, the retiring German Ambassador, by a group of Christian leaders, who appreciate his deep interest in evangelical Christianity, and in reciprocation of similar courtesies extended representative American Christians in Berlin, particularly in connection with the meeting of the Baptist World Alliance in 1934. There were some forty men present from various parts of the country and as far away as New York.

The luncheon was given in the Cosmos Club in Washington, D. C., on April 23rd, with Dr. Rufus W. Weaver, secretary of the District of Columbia Baptist Association, presiding. A fine congratulatory telegram was received and read from Dr. George W. Truett, president of the Baptist World Alliance. Fraternal addresses were made by Dr. W. S. Abernathy of Washing-

ton and past-president of the Northern Baptist Convention, by Dr. J. T. Watts, secretary of the Maryland Baptist Union and by Dr. Arch C. Cree, of Salisbury, N. C., past Southern president of the British American Fraternal.

Dr. Cree, who has been in Germany every other year since the World War, spoke intimately of the church situation in Germany. He said, "Only the state churches, supported by the government, and churches meddling in politics, have been seriously effected by government restrictions. The free churches are free. Any local congregation of the state church can largely solve its problem over night by simply turning Baptist, to-wit, by leaving the government owned church property, giving up the government emoluments, separating from the state, providing their own house of worship and paying their own bills. Dr. Heitmiller of Hamburg led his people to do this very thing, to separate from the state, to assume their own responsibilities, and establish their freedom, to worship God according to the dictates of their own consciences. The free churches are free."

Last summer the free churches of Berlin put on an evangelical program parallel with the program of the olympic games, with daily services in an open pavillion near the Olympic grounds, publically announced in the Berlin press and open to all. I spoke there on Sunday afternoon to an audience variously estimated to be from 2,500 to 3,000 people. My subject was "The Glorious Gospel of The Blessed God," and I enjoyed all the freedom I enjoy in my own pulpit. The free churches are evidently much freer than the American press would lead us to believe.

Tumbel: "What are you doing with that red lantern?"

Dumbel: "I just found it. Some foolish person left it beside a hole in the road." Ex.

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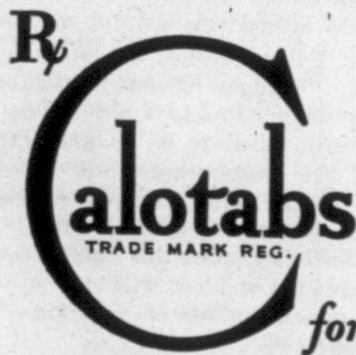
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This church period in its T. F. Harvey, weeks ago, he to accept a Church, Atlan suantly, at th vice on last resignation, e ing of this membership for this chap tory, but, fee was heeding t a larger field tantly, but g his wishes, ac Change of momentous ev great church.

Dr. Harvey this church 1931. He cam of the depre church has r ess, both spi under his le records indic 298 of them received into over \$91,938 per year, ha the church f the pastorat sides, the ch ganizations pered from y has never f rights and c Church," not ers less, bu duty to his bers.

Dr. Harvey orders other mission." P season and always to co world evang Gospel, and the souls of courage of fearless in t delivered to among the

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Dr. Har contributed voted wife. secrated, u and has w in our chu Truly, our characters, workers, t Master's munity is two great form and

FIRST CHURCH, HATTIESBURG

This church is at an important period in its life. Our pastor, Dr. T. F. Harvey, is leaving us. Some weeks ago, he felt led of the Spirit to accept a call to the Gordon St. Church, Atlanta, Georgia, and pursuant, at the eleven o'clock service on last Sunday, tendered his resignation, effective with the closing of this evening's service. Our membership was quite unprepared for this chapter in the church's history, but, feeling that our pastor was heeding the Macedonian call to a larger field of usefulness, reluctantly, but graciously, acceding to his wishes, accepted the resignation. Change of pastors is always a momentous event in the life of any great church.

Dr. Harvey assumed charge of this church as pastor February 1, 1931. He came to us in the throes of the depression, but, withal, the church has made wonderful progress, both spiritually and materially, under his leadership. The church records indicate that 855 members, 298 of them for baptism, have been received into the church, and that over \$91,938.94, around \$15,000.00 per year, has been contributed to the church for all purposes during the pastorate of Dr. Harvey. Besides, the church and all of its organizations have grown and prospered from year to year. Dr. Harvey has never failed to champion the rights and causes of the "Old First Church," not that he loved the others less, but through a sense of duty to his own charge—1,304 members.

Dr. Harvey knows no marching orders other than the "Great Commission." He is an evangelist in season and out of season, striving always to contribute his part toward world evangelization. He knows the Gospel, and preaches it. He loves the souls of men and utilizes the courage of his convictions, and is fearless in the defense of the faith delivered to the saints. He ranks among the great preachers.

Dr. Harvey has participated in most of our denominational activities. He has been faithful in his attendance of pastors' conferences, group meetings, associations, state and other conventions, and has contributed largely of his talents and means to the Kingdom's interests generally. He is alive, wide awake, energetic, and persevering in all of his tasks.

Dr. Harvey is a good citizen. He has stood for law and order and civic righteousness. He has always supported the law enforcing officers. He is on the moral side of every questionable practice, and where duty calls or permits, never fails to speak out.

Dr. Harvey's success has been contributed to largely by his devoted wife. Sister Harvey is a consecrated, untiring Christian worker, and has won and holds a first place in our church and community life. Truly, our church is losing two great characters, two great Christian workers, two great leaders in the Master's Kingdom, and the community is losing two great citizens, two great champions of social reform and civic righteousness.

We are taught and must believe that God takes care of His own. God calls His ambassadors to fields where most needed. It is our duty to submit to the manifest leadership of the Holy Spirit. What the "Old First Church" loses, the Gordon Street Church gains. God's work moves on and will move on here and there. He supplies leaders for those who ask Him in faith. Let it be the united and unceasing prayer of this people that Dr. and Sister Harvey be especially anointed and strengthened for their great, new and promising field. May they move under the leadership of the Master, and may their labors be crowned with victory upon victory.

Resolve, That this tribute to the character, worth and work of Dr. and Sister Harvey be spread upon the minutes of the church as a permanent record of our estimate of and love and esteem for them, and that they be presented a copy hereof.

Respectfully submitted,
S. E. Travis,
T. H. Gooch,
W. G. Gillespie,
Committee.

WATER VALLEY

A joint meeting of the Character Builders and Fidelis Sunday School classes of the First Baptist Church was held last Monday evening in the church at 7:30. They met in the main auditorium where they were entertained by some piano selections by Mr. Cecil Bolton until Mr. Howard appeared to announce that all were wanted in the Sunday school annex down stairs. There they found the place beautifully decorated and a sumptuous banquet awaiting them which was greatly enjoyed by the 81 men and women who were present.

Mr. Howard acted as master of ceremonies. Mr. L. H. Baggett, president of the Character Builders' Class, made a talk, telling of the work of that class and naming some of the things that have been done by them recently. This was followed by Mrs. Dixie Hendricks, president of the Fidelis Class. Mrs. Hendricks gave a very beautiful talk, in which she called attention to the fact that dreams can come true, because just a short time ago, the present beautiful appearance of this annex was only a dream and that it had come true through the united efforts of these men and women who have worked together to make this a delightful place to hold such social gatherings as was held there last Monday evening. In addition to all the new interior decorating which includes the painting of the walls and built-in cupboards, they have a fully equipped kitchen and dining room, all donated by these two classes.

Mr. Claude Wood, superintendent of the Sunday school, gave a very interesting and inspiring address which was followed by instructive

talks by Rev. and Mrs. Howard, teachers of the two classes; Rev. Aubrey Hill, superintendent of the Adult Department, and Mr. Kermit Cofer, B. T. U. director.

Mrs. Jesse Riggs sang, "When My Dreamboat Comes Home." Mrs. Roy Franklin sang, "Songs of Paradise" and "Sunrise and You." Both were accompanied by Mrs. C. C. Stacy.

To add to the pleasure of the evening, Mr. Howard unexpectedly assembled the following quartette: Dr. C. C. Stacy, Mr. Roy Franklin, Mr. Henry Carr and Mr. Leslie Lee. Accompanied by Mrs. C. C. Stacy, they sang, "Let Me Call You Sweetheart" and "Carry Me Back to Old Virginia."

Other talks were made by various members of the class and with the benediction by Mr. Howard, the delightful evening came to a close.

Rev. and Mrs. Howard have been with the Water Valley Baptist Church for the past eight months and the church is indeed fortunate to have these two capable and earnest workers. Rev. Howard is teacher of the Character Builders' Class, a class of 50 men, and Mrs. Howard is teacher of the Fidelis Class, a class of 104 women. Both of these classes are well organized for their work and they have built themselves up during the past six months from a mere "faithful few" to their present membership. Their growth is entirely due to the untiring efforts of these two unusually capable teachers and splendid officers.

Bertha Rowark

SOUTHWESTERN

Southwestern Baptist Theological Seminary will conclude the 1936-37 session with its thirtieth annual commencement exercises, May 6, 7. The graduating class includes 32 men and 15 women from ten states and one foreign country.

The events of commencement week begin at 7:45 Tuesday evening, May 4th, with the presentation of "Ruth," a sacred musical drama, portrayed in an overture and eight episodes. Prof. I. E. Reynolds, who composed the music, will direct the presentation. A large and talented cast will be accompanied by organ, piano and orchestra. The words of the composition were written by Prof. Edwin McNeely and the orchestration was made by Prof. Don

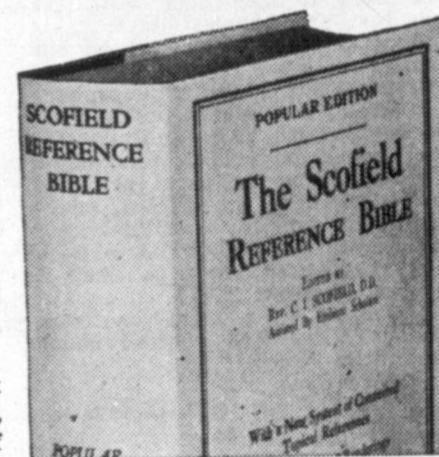
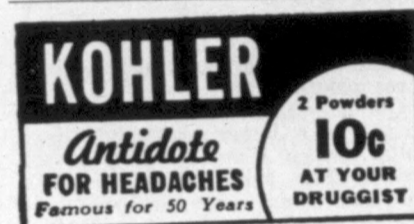
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Gillis.

Thursday evening, May 6, the annual program of the School of Religious Education will be given. Mr. J. Earl Mead, educational director, Cliff Temple Baptist Church, Dallas, Texas, will be the guest speaker. Mrs. Edwin McNeely, instructor in piano, and the Southwestern Men's Quartet will augment the program with musical numbers.

The graduation exercises will be held in George E. Cowden Hall, Friday morning, May 7. Rev. S. G. Posey, pastor First Baptist Church, Austin, Texas, will deliver the baccalaureate sermon, and Rev. R. T. Daniel of Georgia has been selected by the faculty to deliver the class address. Mr. I. E. Reynolds, director of the School of Sacred Music, will direct the large Seminary chorus in rendering the "Hallelujah Chorus" from Handel's "Messiah." Mr. Edwin McNeely, professor of voice, will sing a baritone solo. Following the program degrees and diplomas will be presented by the three heads of the Seminary's three schools.



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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We have this week another subscription (and payment) to the quarter-to-two club, which you will remember is a little organization to help out the Jeannie Lipsey Clubs, sending each month twenty-five cents to be divided between our two causes, the B. B. I. girl and the orphans. Mary Frances Head sends her quarter for May. She is another little girl who writes her own letter. I hope the bigger girls and boys are going to begin to come in now: they wouldn't want the little ones to beat them, would they? Anyhow, I'm putting my name down as quarter-to-two club No. 3, and that will help some as to age, won't it?

Three letters in one envelope came from Nolan, Ralph and little C. L. Waller. Each sends his gift, two to the orphans and one to any one I wish, which is the B. B. I. girl, Miss Mildred.

Betty Toy sends her dues for Jeannie L. Club No. 21, and scarcely knows whether she will be glad or sorry when her school closes. Their closing will be a little later than expected, I think, because of loss of time from the burning of their splendid school building two or three months ago.

Our dear lady, Mrs. Sallie Weeks, writes us a letter and sends us a dollar, which I am dividing as she directs. She asks me to pray for her, and I am sure she would ask the Lord to make her last days her best and happiest days.

I sent our April money to our two causes a few days ago. To Bro. Mize went our check for the orphans for \$25.20. That sounds pretty good, doesn't it? Of this, \$2.72 is for the Orphanage building fund, leaving \$22.48 for the usual needs of our orphans. To the B. B. I. scholarship, through Dr. Hamilton, went my check for \$12.80. This also is somewhat better than usual. May it continue to grow.

One more letter, a kind one from brother Mize, with a word about their little Jerry.

With love, from,
Mrs. Lipsey.

Bible Study No. 3 ELISHA OBTAINS WATER FOR KING JEHOAM 2 Kings 3:11-20

King Jehoram of Israel was the son of Ahab, the wicked king of Israel. Jehoram was wicked himself, but not as bad as Ahab, his father or Jezebel, his mother, for he put a stop to the worship of Baal in the land. Mesha, king of Moab, which was east of Israel, had been conquered by Israel and paid a yearly tax to the king of Israel of a hundred thousand lambs and a hundred thousand rams. But after Ahab's death, Mesha rebelled against Jehoram, and refused to pay this tax. Jehoram counted and found what sort of an army he had, and sent word to Jehoshaphat, the good king of Judah, asking Jehoshaphat to go with him to war against the people of Moab. Jehoshaphat consented willingly to go, and then they decided to go by way of Edom, which was the country of Esau, and was south of Moab. They were to take with them also the king of Edom, probably with his forces. So the three kings set out, and when they had marched along a round-about way for seven days, they found that there was no water for the army or for the train of beasts which followed them. The king of Israel lost heart, and groaned: "Alas, for God has brought us three kings together to give them into the hands of the Moabites." But Jehoshaphat said, "Cannot we find a prophet of the Lord here, that we

may seek the Lord's help?" And one of Jehoram's servants said that Elisha, the former servant of Elijah, was in the camp. We do not know how Elisha came to be there, so far from home, unless the Lord had sent him. Jehoshaphat was quick to say that the word of God was with Elisha, so the three kings set out to find him. But Elisha as the prophet of God, was unfriendly to the king of Israel, and told him to go back to the gods of his father and his mother, the idolatrous Ahab and Jezebel, that he had nothing to do with him. Jehoram said again that God had gathered them to put them into the hands of the Moabites. "As the Lord lives, whom I serve," said Elisha, "if it were not that I respect King Jehoshaphat, king of Judah, I should not take the breath to notice you." He asked to have a musician play, and as he played, it seems as if the Lord spoke to Elisha with a message of mercy. "As sure as the Lord lives," said Elisha, "I will fill this dry ravine with pools of water. You shall see neither wind nor rain, but abundance of water shall be given, so that you and your armies and your beasts shall all be filled. But this is not all He will do for you, for He will put the Moabites into your power. You shall overcome every choice and fortified city, and cut down every good tree, and stop up all the springs of water, and spoil every good field with stones." The next morning, about the time for the morning sacrifice, water poured in from the direction of Edom, till the country was full of water. And the Moabites were delivered into their hands. Read 2 Kings 3: 21-26.

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Billie Jean Martin15
Fannie Mae Henley,	
J. L. Club No. 150
Mrs. Friend, J. L. Club No. 4. 2.00
J. L. Club, Bay Springs Jr.	
B.Y.P.U., Ernestine Bailey,	
Secretary	..... .50
John and Julia Lipsey,	
Colorado Springs	..... 1.00
Mr. F. E. Pitts, birthday off.	..... .86
Mr. F. E. Pitts	..... 1.14
Jeannie Lipsey	..... .40
Ann Lipsey	..... .40
P. I. Lipsey, Jr., and family	..... 10.00
Dorothy Doolittle	..... .05
Ernest Clark, J. L. C.	..... .30
Birthday offering from Jr.	
S. S. by Louise Richie,	
Deemer	..... 1.87
Quarter-to-two club No. 1,	
Omega Hembree, McLean	..... .12
J. L. Club No. 9,	
Mary Adelyn Milam	..... 2.50
Quarter-to-two club No. 2,	
Mary F. Head, Gulfport	..... .13
Mrs. Lipsey	..... 1.00
Quarter-to-two club No. 3,	
Mrs. Lipsey	..... .13

Regular Offering for	
Orphanage	.....\$22.98
Orphanage building	..... 2.22
Total for Orphanage	.....\$25.20

B. B. I. SCHOLARSHIP FOR APRIL

Fannie Mae Henley,	
J. L. Club No. 1	.....\$ .50
Mrs. Friend	..... 1.00
Mary Frances Head	..... .15
Mrs. McCall	..... .25
Ernestine Bailey, Jr. B. Y.	
P. U., Bay Springs	..... .50
John and Julia Lipsey, Colo.	..... 2.00
Zula Rhodes	..... .10
Billie Burt	..... 1.00
F. E. Pitts	..... 1.00
Dorothy Doolittle	..... .05
Quarter-to-two club No. 1,	
Omega Hembree	..... .13
Ernest Clark	..... .30
Misses Lulu and Minnie	
Boothe	..... 2.00

J. L. Club No. 9,	
Mary Adelyn Milam	..... 2.50
Quarter-to-two club,	
Mary Frances Head	..... .12
Mrs. Lipsey	..... 1.25
Total	.....\$12.85
To Dr. Hamilton	..... 12.80
Postage	..... .03
Cash on hand	..... .02

May 5, 1937

Dear Mrs. Lipsey:

We are grateful for the fine offering of \$25.20 from your Children's Circle. We look forward each month to receiving your offering, for we are always sure of receiving a nice check from you.

We assure you that your abiding interest and support is of great benefit to us in helping with the many needs of the large number of boys and girls in the Home, and we only wish we had many more loyal friends like you.

May God bless you and your little co-workers in the fine work you are doing.

Sincerely yours,

W. G. Mize,

Superintendent

P. S.—Jerry is fine, and growing. His eyes are getting bluer, and he has a very good disposition. We want you to see him soon.

Gulfport, Miss.,
April 28, 1937.

Dear Mrs. Lipsey:

I want to join the quarter-to-two club. I am enclosing 25 cents for May. I have the chicken pox now.

Love,

Mary Frances Head

You are now the quarter-to-two club No. 2, Mary Frances, and we are so glad to have you, and hope to hear from you every month.

Oxford, Miss.,
May 5, 1937.

Dear Mrs. Lipsey:

Our pastor told me Sunday to write another letter to the Baptist Record, that he liked to read them, so here I am.

School was out April 30. I was promoted to the fourth grade.

Bubby and C. E. have the chicken pox. I had it about two weeks before school was out. I help wait on them and watch after my little sister. She is crawling everywhere.

I'm sending five cents for the Orphanage building fund.

Your little friend,

Nolan Waller.

Well, we hope you are all through with chicken pox, now, Nolan. And I know you are a great help to mother with little brother and sister. Thank you for the money, and write again soon.

Oxford, Miss.,
Route 2,
May 4, 1937.

Dear Mrs. Lipsey:

I am six years old. I finished the Primer and first grade both, and was promoted to the second grade when school was out April 30th. I have the chicken pox now but I feel better today.

I am sending a nickel, you can give it to who ever you wish.

Your little friend,

Ralph (Bubby) Waller, Jr.
I'm glad you are better, Bubby, and hope you and little sister will soon be well. I'm giving your money to Miss Mildred, our B. B. I. girl, and thank you.

Oxford, Miss.,
May 5, 1937.

Dear Mrs. Lipsey:

I am just 2 years and 10 months old but I cried to write a letter, so mamma is holding my hand. I

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wanted to send a nickel to the orphans. You will find it with Nolan's and Bubby's.

I know ma and pa and mammaw and pawpaw will be surprised to see a letter from me.

Your little friend,

C. L. Waller.

Mother is bringing you up in the way you should go, little C. L. and I am thankful for it. Thank you for the nickel.

Brookhaven, Miss.,
May 4, 1937.

Dear ma:

I am late sending my money but as Uncle John said, "The money is what counts." I am sending 60 cents for J. L. Club No. 21.

There are just a few more weeks of school. I won't be so glad but I will a little.

Your granddaughter,

Betty Toy Lipsey

The money and your interest in it and desire to send it, all these are what count. I am so glad to have it from you. Thank you, my dear. I appreciate what it costs you to get it up.

May 4, 1937

Dear Mrs. Lipsey:

I read your Children's Circle every week. Am sending you one dollar. Seventy-eight cents is my birthday offering; that much I wish to go to the orphans and the rest do what you think best with. I am growing old: please pray for me. I am very lonely. All my children are married and gone but my baby son. He has been in the hospital since the world war, but he was saved before he went. But, oh, how good the Lord has been to me and mine! Lots of love to you and all the children.

Mrs. Sallie Weeks

Moselle, Miss.

Dear Mrs. Weeks, we are so grateful to you for sending us this money, that will do so much good. Thank you so much for it. I am so glad you can say that the Lord has been good to you. Job said, "Though He slay me, yet will I trust Him!" We must commit our whole way to Him.

—BR—

A lawyer got into an argument with a physician over the relative merits of their respective professions.

"I don't say that all lawyers are crooks," said the doctor, "but you'll have to admit that your profession doesn't make angels of men."

"No," retorted the attorney, "you doctors certainly have the best of us there."—Ex.

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"Zinzendorf" brother at Her... as a missionar... "Yes." "Can y... "If the cobbles... shoes, I can go... a quick willing... Wesley said: "I... feared nothing... ing but sin, and... know nothing a... Christ and him... set the world... men," said a he... hot hearts." A... A. U. should... hearted" Chris... ideal unions th... We thank God... that very thin... grams spiritual

Griffith Memo

Two Unions

Word comes... liams, Training... the Griffith Me... son, that they... B. Y. P. U. an... number. This... A. U.'s, four... four Intermedia... Junior B. Y. P... Hours. Each d... ed with a dir... attendance for... Mrs. Williams... cooperation of... W. Ferrell, a... whole.

Philadelph

Philadelphia... brother D. A... his round the... on his church... schedule and... nearly broke u... he walked in... night of last... conducting a... arranged for... tor before lea... of his friends... a safe trip an... hear him tell... in his absen... splendid way... that Mrs. Mc... stuff." All or... to grow. The... an average a... sets for its... ceeding that.

How Many S... Has Your Ass... January 1st?

330 T

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Serious Thinking

"Zinzendorf said to a Moravian brother at Herrnhut, 'Can you go as a missionary to Greenland?' 'Yes.' 'Can you go tomorrow?' 'If the cobbler has finished my shoes, I can go tomorrow.' That was a quick willing hearted response. Wesley said: 'If I had 300 men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and him crucified, I would set the world on fire.' 'Send us men,' said a heathen convert, 'with hot hearts.' A B. Y. P. U. or a B. A. U. should be developing 'hot hearted' Christians. When made ideal unions that is what they do. We thank God that some are doing that very thing. Make your programs spiritual.

Griffith Memorial, Jackson, Adds Two Unions and Now Count Eighteen

Word comes from Mrs. L. R. Williams, Training Union director of the Griffith Memorial Church, Jackson, that they have added a Senior B. Y. P. U. and a B. A. U. to their number. This gives them four B. A. U.'s, four Senior B. Y. P. U.'s, four Intermediate B. Y. P. U.'s, four Junior B. Y. P. U.'s, and two Story Hours. Each department is organized with a director. Their average attendance for May is set at 300. Mrs. Williams has the wholehearted cooperation of their pastor, Rev. L. W. Ferrell, and the church as a whole.

Philadelphia Is Rejoicing

Philadelphia's beloved pastor, brother D. A. McCall, is back from his round the world tour, slipped in on his church two weeks ahead of schedule and surprised them, and nearly broke up the meeting, when he walked in the church Tuesday night of last week. The church was conducting a revival in his absence, arranged for, of course, by the pastor before leaving the states. All of his friends are happy that he had a safe trip and we all are eager to hear him tell about it. The church in his absence carried on in a splendid way. It might be said here that Mrs. McCall "stayed by the stuff." All organizations continued to grow. The B. T. U. has reached an average attendance of 200 and sets for its goal a mark far exceeding that.

How Many Study Course Awards Has Your Association Merited Since January 1st? Rankin County Has 330 To Her Credit

Mr. Associational Director have you counted the number of study course awards issued to the members of unions in your association this year? How many? Mr. Earl Clark, director of Rankin County, in checking his finds that 330 have been issued, and that all except two un-

ions in the association have had a study course and these two are planning for one within this month. Study makes for progress.

Monticello Completes Successful Study Course

Word comes from the director, Mr. W. Herman Nelson, of the Monticello Church, that they have just completed a very interesting and helpful study course for three departments of their Training Union. Fifty-eight members took the course. Mrs. Morris Sanders taught "Trail Makers in Other Lands" to the Juniors. Mrs. D. O. Horne taught the new Intermediate study course book, Witnessing for Christ, to the Intermediates, and the pastor, brother D. O. Horne, taught "The Plan of Salvation" to the Seniors. After the course was over the W. M. U. furnished those who took the course a most enjoyable social in which they served ice cream and cookies "GALORE". It proved to be a great stimulus to the work in general and Mr. Nelson says, "Our B. Y. P. U. is showing more interest at present than it has in the history of the church and is rapidly growing."

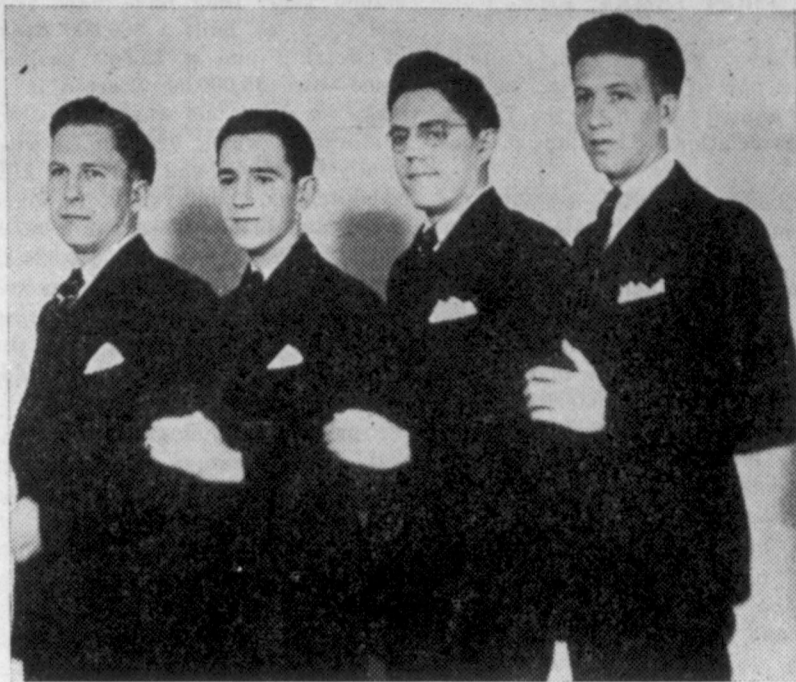
Gulf Coast Associational B. T. U. Holds Session at Grace Memorial, Gulfport

Six churches were represented at the quarterly meeting of the Gulf Coast Associational Baptist Training Union which was held at Grace Memorial Baptist Church, Gulfport, Sunday afternoon, namely: First Church, Biloxi; First Church and Grace Memorial, Gulfport; Lyman, Long Beach, and Bowen Memorial, Grace Memorial won the banner for the largest attendance on a percentage basis. Mrs. W. G. Jones, Gulfport, associational director, presided.

Rev. P. S. Dodge, pastor of the host church, led the opening song and gave the prayer.

Lyman B. T. U. was in charge of the program which opened with the devotional on the subject of Service, the program theme, by Miss Frances Holston. Be Ye Doers of the Word, is the name of a theme song adopted recently at the State Convention of the B. T. U., a song which was written by W. J. Work, educational director at the Brookhaven Baptist Church, and this song was rendered for the first time Sunday with instructions given to the associational members to learn it thoroughly.

Miss Jessie Faulkenberry spoke on the subject, The Joy of Generous Giving. Miss Elsie Holston gave a musical reading, Ye Also Serve. Misses Lois Blackwell and Jessie Faulkenberry rendered a vocal duet. Rev. G. C. Hodge, First Church, Biloxi, pastor advisor of the association, spoke on the subject, "The Pastor's Part in B. T. U." "Adult



MISSISSIPPI COLLEGE

Perhaps the most used advertising agency employed in behalf of Mississippi College this year has been the above pictured Mississippi College quartet. This group has almost covered the entire State, touching most of the towns and countryside, singing in high schools, Baptist churches, and broadcasting over radio stations.

The quartet this year has been composed of Howard Weaver, Lake; Frank Huffman, Blytheville, Ark.; Wayne Shoemaker, Bay Springs, and Howard Aultman, Hattiesburg.

The singers have filled a total of one hundred and forty engagements, traveling over three thousand miles, doing their bit in advertising the college in behalf of Baptist students over the State.

Some of the towns and cities vis-

ited by this group this year include: Jackson, Laurel, Hattiesburg, Meridian, Vicksburg, Brookhaven, Bay Springs, Newton, Lucedale, Magnolia, Monticello, Natchez, Kosciusko, Wesson, Goodman, Ellisville and Columbia.

Radio stations over which these voices have been heard include: Jackson, Meridian, Hattiesburg, Vicksburg, Laurel, and Kosciusko. Programs, both secular and sacred have been rendered at various times at these points.

All members of the college quartet this year are seniors, most of their work is already done, but they plan to continue their work in behalf of their alma mater by going to the Southern Baptist Student Retreat, held at Ridgecrest, N. C., in June, and there they will be heard daily for two weeks.

B. T. U. ATTENDANCE MAY 9TH

Jackson, First Church	95
Jackson, Calvary Church	164
Jackson, Grif. Mem. Church	279
Jackson, Davis Mem. Church	103
Jackson, Parkway Church	40
Jackson, Northside Church	35
Laurel, West Laurel Church	204
Laurel, First Church	127
Laurel, Wausau Church	42
Clarksdale Church	147
Meridian, 41st Ave. Church	65
Springfield Church	68

Leadership in Christian Education" was discussed by Mrs. Ira Ball, Gulfport. Miss Maurine Jordan, Gulfport, associational Story Hour leader, gave a report. Dr. Henry T. Brookshire, pastor of First Church, led the closing prayer.

The next meeting, Sunday, July 4, will be held at the Long Beach Baptist Church, with the First Baptist Church of Gulfport in charge of the program.

S. S. ATTENDANCE MAY 9TH

Jackson, First Church	858
Jackson, Calvary Church	879
Jackson, Grif. Mem. Church	730
Jackson, Davis Mem. Church	240
Jackson, Parkway Church	175
Jackson, Northside Church	107
Clarksdale Church	401
Meridian, 41st Ave. Church	296
Vicksburg, First Church	372
(5-2-37)	
Laurel, First Church	499
Laurel, West Laurel Church	623
Laurel, 2nd Ave. Church	255
Laurel, Wausau Church	37
Springfield Church	68

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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in a few minutes, get the Doctor's formula NURITO. Dependable—no opiates, no narcotics. Does the work quickly—must relieve worst pain, to your satisfaction in a few minutes or money back at Druggists. Don't suffer. Use NURITO on this guarantee today.

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Thursday, May 13, 1937

MEMORIES

I thank you most cordially for publishing brother Breland's appreciation of J. A. Rogers; and very profoundly I want to thank brother Breland for writing it: no man among us more richly deserves it, when we measure men by their loyalty to the Book that real Baptists preach—the Bible.

I want to thank you also for the nice things you said about Phil A. Haman and Sam R. Young at their home-going. They were not the same size, not the same complexion, did not walk alike, nor had they voices alike. I can not recall that I ever saw them together: yet it seems that I never thought of one that I didn't think of the other. I often thought if I should have been called home early I'd be glad if one or the other could be the pastor to help my wife raise our children. Either of them would be honest to the core, and painstakingly careful. I knew brother Haman better through his pal in youth, my brother-in-law, E. W. Biggs, and my widowed sister, whose pastor he was for a season, than I knew him personally. My sister's five children, as loyal to the Bible, justice and mercy as any family I ever knew, will carry to their graves the profoundest appreciation of him. I ran in to see him while waiting for a train some three years ago, but he was not in. He wrote me a better of regrets when he got home, and among other things said like this: "No where in the walk of life has a preacher carried a larger share of my loving confidence than you." (Pardon my becoming a fool in boasting, etc.)

It was during a three year school-boy pastorate that we licensed and ordained our senior deacon, S. R. Young. He helped me in our first meeting after his ordination. Just 48 years later I, a visiting preacher, helped him as pastor of the same church. Not a member that was at the first meeting was a member at the second meeting. One of the old members was present, but was there as a visitor to a child or grandchild. Through the passing years every time I heard from him he was building on the Rock—his work had permanency.

Again, I thank you for your kind write-up of these Godly men.

In good hope behind the blood.
R. A. Cooper
Blue Mountain, Miss.

TEACHING THE BIBLE IN S. W. MISS. JUNIOR COLLEGE

Have just completed my Bible course with the young people of Southwest Mississippi Junoir College. This makes six years I have taught Bible here. It has been a sacrificial service, but pleasant in every respect and I hope profitable. During these six years I have taught hundreds of young men and women. They have come from almost every section of Mississippi, and from Tennessee, South Carolina, Texas, Florida, Louisiana and Arkansas; and the significant thing about my experience with them is that I have not found one of them tainted with modernism, if such was the case with any of them I did not

discover it. I think I would have done so, had it been so.

This convinces me that if our young people are modernistic, and some of them are, they get it largely after they leave their homes and high schools. How highly important is it, then, that we reach them upon leaving their homes and high schools and not only preserve their early impressions, but enlarge their Bible training. The junior colleges and the first years of our senior colleges are vital periods in their lives. Let's not neglect them. It ought not to be merely the responsibility of a few hard worked pastors who happened to be pastors at these centers, but it must become the responsibility of all our people. May we give it more serious and prayerful consideration.

Jas. B. Quin.

D. J. FREEMAN

Whereas, in Divine Providence, it has pleased our Heavenly Father to call into His presence our esteemed Christian friend and fellow deacon, brother D. J. Freeman, and

Whereas, his life among us has been a blessing, and his Christian activity a devoted service to his fellowmen;

Therefore, we, the Board of Deacons of the Lumberton Baptist Church, do hereby express our sense of loss at the passing of one of our faithful members who was untiring in his efforts, consecrated in his service, and steadfast in his faith, and

Acknowledge the blessing that has been ours from his acquaintance, the contributions made by him toward the spiritual enrichment of our church and community, and the inspiration that is ours for his example, and

Extend to his bereaved family our tenderest sympathy and earnest prayers, with the hope that in the hour of their grief they may turn in the same abiding faith to our Lord for comfort as that of our departed brother.

J. O. Williams, Chairman
Board of Deacons
D. D. Bounds, Secretary
Board of Deacons

THE TITHING BULLETIN

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed or mimeo-

BLACK-DRAUGHT

A Vegetable Laxative

It is better for you if your body keeps working as Nature intended. Food wastes after digestion should be eliminated every day. When you get constipated, take a dose or two of purely vegetable Black-Draught for prompt, refreshing relief.

Thousands and thousands of men and women like Black-Draught and keep it always on hand, for use at the first sign of constipation. Have you tried it? Sold in 25-cent packages.

ed at one impression. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages.

This affords a quiet but effective course in Stewardship education. It combines simplicity, effectiveness and economy.

Sample set containing 32 different tithing bulletins 20 cents.

Please mention the Baptist Record, also give your denomination.

The Layman Company, 730 Rush Street, Chicago, Ill.

M. S. C. W.
Mother-Daughter Tea

The mystery of the "Daughters-in-Blue" of the ladies of the First Baptist Church was solved last Wednesday afternoon, when the adopted mothers discovered the identity of their daughters in blue. In early April, each Baptist student chose a "Church Mother," for whom she did little favors, remaining unknown to her mother. At a Mother-Daughter tea last Wednesday, the mothers met their daughters, and became acquainted with many other college girls. With the Baptist students acting as co-hostesses with Miss Rhobia Taylor, student secretary, the tea was very pleasant. It beautifully fulfilled its purpose, which was to create a friendlier and more complete acquaintance of the ladies of the church and the Baptist

students. This mother-daughter friendship can mean much to both the mothers and the students.

—Pansy Simmons, Reporter.

INDIANOLA, MISS.

The training school has just closed in Indianola at the First Baptist Church. There were five unions and the ones that assisted in teaching were, Rev. and Mrs. Rogers of Vicksburg, Rev. and Mrs. W. C. Hankins of Indianola, and Rev. Madison Flowers of Moorhead.

The attendance was good each night. There were 60 who took examination. Rev. Rogers brought the inspirational message each night.

The social hour Friday night, April 30th, was an added feature, and was enjoyed by a large crowd.

Mrs. Percy Ray.

Jane, six years old, was out for a ride in the country. She saw a swamp where cattails were growing. "Oh, daddy," she exclaimed, "look at the hot-dog garden!"—Ex.

SETH ALLEN'S BIBLE

The story of an orphan boy who wanted his own copy of the Bible and who set about to get it. How he earned that Book and how that Book transformed the life of his "adopted" mother is interestingly told.

Six copies by mail, postage paid 10 cents. Also circulars concerning our other publications. Order at once. Send U. S. coin, no stamps.

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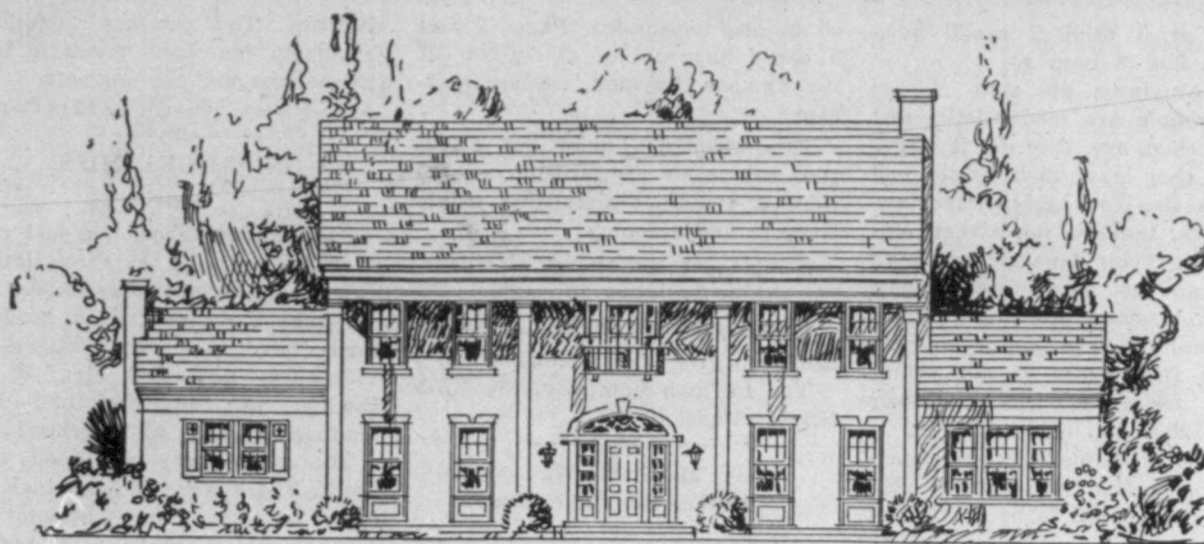
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THE - PROPOSED - PRESIDENT'S HOME - BLUE MTN. COLLEGE.
Halter R. Nelson Architect.

Elevation of plans of the proposed home friends and former students of Blue Mountain College are planning to erect for their president, Dr. Lawrence T. Lowrey. With one alumna starting the fund with \$1,000, nearly half of the amount is

in hand. The estimated cost is \$11,000. No campaign will be conducted. The home will be built by voluntary mail contributions.

Miss Emma Bostwick, Ripley, secretary of the president's home

commission, states construction will not begin until the full amount is raised, which she hopes will be about June 1.

—From Blue Mountain College,
Miss Tom Womack, Secretary

LET'S GO

(Continued from page 8)
number of children in the congregation; the large number with Bibles; more than the usual number of men in the choir and the pipe organ.

A new Hammond pipe organ was on display. We make no claim to musical ability but we've never heard an organ that sounded better. And at the price, any church wanting an organ can get it.

BLUE MOUNTAIN B. S. U.

The lofty ideals, far-reaching aims, and anticipated endeavors of the 1937-38 B. S. U. council were revealed by the individual members to each other at the first official meeting of the council last week. A knowledge of what hopes the other members have for the coming year gives each girl a confidence in the prayers and endeavors of her co-workers.

Supporting officers for two of the unit organizations, B. T. U. and Y. W. A. have been elected. They are as follows:

B. T. U.

Asso. Director—Mildred Senter
Secretary—Frances Boyett.
Treasurer—Cascile Middleton.
Chorister—Margaret Glaze.
Pianist—Annie Ford Smith.

Y. W. A.

Vice-President—Hazel Strickland.
Secretary—Joy Tourne.
Treasurer—Frances Jeffers.
Personal Service Chairman—Betty Carter.

Mission Study Chairman—Dorothy Yocum.

Chorister—Grace Philpot.

Pianist—Leila Belle Hester.

Bula G. Lee, Reporter.

SUMMER S. S. CONFERENCE Ridgecrest, July 25-30

A most attractive and helpful program has been planned for Sunday School Week at Ridgecrest, July 25-30. Dr. John R. Sampey, for many years member of the International Lesson Committee, eminent Bible scholar and denominational leader, will have charge of a daily Bible hour. Inspirational ad-

dresses will be delivered by Dr. T. L. Holcomb, executive secretary of the Sunday School Board, Dr. B. W. Spilman, Dr. Perry F. Webb, Dr. Zeno Wall and Secretaries Edgar Williamson, J. L. Corzine, T. W. Tippet, Andrew Allen, and others. Daily conferences will be conducted by the department leaders of the Sunday School Board, the state Sunday school secretaries, and other specialists. The music will be led by Robert Jolly with his sister, Mrs. A. C. Maxwell, as pianist. The afternoons will be given to rest and recreation. Write to Perry Morgan, Ridgecrest, N. C., for rates and reservations.

FOREST CHURCH

There was this Sabbath night enacted in our church a most beautiful and meaningful scene, when six of our young people who have recently chosen Christ were buried with Him in baptism. The atmosphere of the church is a spirit of expectancy. The Lord is leading and our hearts are touched with a reverential gratitude, the ties of a common cause are united, this blessed spirit seems to be growing in all parts of our state. Our young men's Sunday school class that started a few months ago with only four members, this morning enrolled its fifty-fifth member. Perhaps besides the teacher himself, Dr. A. B. Wood, no one is more elated over this increase than is our efficient Sunday school superintendent, Mr. A. A. Mills. He is a young man deeply interested in Kingdom work. Mr. Mills is serving his second term as superintendent and has enrolled three hundred and twelve against one hundred and eighty when he took charge.

Our church is also very happy in the anticipation of the coming early in June of Dr. E. C. Stevens of Louisville, Ky., who will deliver a ten days series of his matchless sermons. Dr. Stevens has been with us on two former occasions and we consider ourselves very fortunate.

Our splendid B. T. U. director, Miss Lavelle Coker, reports an enrollment of over seventy with eight

new members during the past days of enlistment. The large number present at B. T. U. business meetings prove the increasing interest. These meetings are held on Monday nights at the pastorium.

A Sunday school study course has just been taught by Dr. and Mrs. Wood, each class enrolled eleven, and the entire twenty-two took the examination. Offerings for cooperative program are increasing. We are grateful for this.

Yes, Forest church stands ahead of all other churches in the state regardless of membership, in individual subscriptions to the Baptist Record. West Laurel has a few more than we have but partly in the budget.

Our T. E. L. class deserves recognition, but space forbids this time.
—Reporter.

Mrs. Bustle had never been abroad before. The first time she went out with a guide in Switzerland, therefore, her questions were almost continuous. For a long time the guide answered patiently, but eventually he tired.

"Ah," exclaimed the woman, pointing to a mass of broken rocks scattered about the base of a mountain, "and where did all those come from?"

"They were brought down the mountain by glaciers, madam," was the answer.

"And where are the glaciers now?"

"They're gone back up the mountain," sighed the guide, "to fetch some more rocks."—Ex.

—BR—

"So you attend Sunday school regularly?" the minister said to little Eve.

"Oh, yes, sir."

"And you know your Bible?"

"Oh, yes, sir."

"Could you perhaps tell me something that is in it?"

"I could tell you everything that's in it."

"Indeed!" and the minister smiled. "Do tell me then."

"Sister's beau's photo is in it," said little Eve promptly, "and ma's recipe for vanishing cream is in it, and a lock of my hair cut of when I was a baby is in it, and the ticket for pa's watch is in it."—Los Angeles Times.

—BR—

A young lawyer from the North sought to locate in the South. He wrote to a friend in Alabama, asking him what the prospect seemed to be in the city for "an honest young lawyer and Republican."

In reply the friend wrote: "If you are an honest lawyer, you will have absolutely no competition. If you are a Republican, the game laws will protect you."—Wall St. Journal.

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